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PERSIAN MOONSHEE,

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GRAMMAR,

AND A SERIES OF ENTERTAINING

STORIES;

ALSO THE

Pund-Namu of Shykh Sadec,

BEING

A COMPENDIUM OF ETHICS, IN VERSE, BY THAT CELEBRATED POET

TO WHICH IS ADDED

FORMS, OF ADDRESSES, PETITIONS, CITATIONS, AND BONDS, &c.

THE WHOLE IN THE ARABIC AND ROMAN CHARACTERS, TOGETHER WITH

AN ENGLISH TRANSLATION.

SECOND EDITION.

REVISED, CORRECTED, AND

TRANSLATED INTO THE ROMAN CHARACTER BY

WILLIAM CARMICHAEL SMYTH, ESQ.

LATE OF THE HON. EAST INDIA COMPANY'S
BENGAL CIVIL SERVICE.

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TO
NEIL BENJAMIN EDMONSTONE, ESQ.

LATE

PERSIAN SECRETARY

TO THE BENGAL GOVERNMENT;

AND

President

OF THE COUNCIL OF

THE COLLEGE OF FORT WILLIAM;

NOW

A DIRECTOR

OF THE HONORABLE EAST INDIA COMPANY,

THIS VOLUME

IS INSCRIBED;

AS A TOKEN OF

ESTEEM, ADMIRATION, AND RESPECT,

BY HIS MUCH OBLIGED,

AND MOST OBEDIENT,

HUMBLE SERVANT.

WILLIAM CARMICHAEL SMYTH.

PARIS. April, 1840.

PREFACE.

The Persian Moonshee is a book well known to Oriental scholars. It was compiled upwards of forty years ago, for the use of the students in the College of Fort William, and went through three quarto editions in India. In 1801 a reprint of a portion thereof was made in London. In 1822, I published, in octavo, a portion of the London edition. This edition of mine being now completely out of print, and finding that the work is in request, not only in Great Britain and India, but also in Paris (1), and in other parts of the Continent of Europe, I resolved to publish a second edition, which I now submit to the public.

To my first edition of this work, I have added the Pund-namu, or compendium of Ethics, in verse, by the celebrated poet Shykh Sadee; and also Forms of Addresses, Petitions, Citations, and Bonds, etc.; and it is my intention to publish forthwith a *second* volume of this work, which will contain a Dissertation on Persian Syntax, translated from the original Persian of Muolwee Umeer Hydur; Arabic Derivatives used in the Persian Language; Phrases and Dialogues in Persian and English; and also three chapters of St. Matthew's Gospel, translated into Persian

(1) I have been informed, that this is the text book constantly used in the Persian Class at the Collège de France, and also at most of the public Institutions in this Kingdom. Indeed, I think I may fearlessly assert, that it is the best elementary Work that ever was published on the Persian language.

from the original Greek, by the late William Chambers Esq.; all of which formed portions of Mr. Gladwin's Calcutta edition of this work (1).

Being fully satisfied, that nothing so effectually tends to give a scholar an accurate pronunciation of any Oriental language, as reading it in the Roman character, I have given a version of each Story, and also of every chapter of the Pund-namu, on the page immediately opposite to the original; in order that, whenever the student is at a loss, he may instantly, at one glance, ascertain the correct pronunciation. This plan has also superseded the necessity of inserting the vowel points and other orthographical marks, to the want of which a student cannot too soon be accustomed, as he will seldom or never meet with them in manuscripts, and, indeed, not often in printed books.

Such scholars as have already studied the Hindoostanee Interpreter, or my edition of the Lutaifi Hindee are presumed to be completely masters of the system of Roman orthography herein adopted; but, as some of the purchasers of this edition of the Persian Moonshee may not be acquainted with this system, I consider it necessary, for their information and guidance, to give the following extract from the Hindoostanee Interpreter.

(1) The price of the second volume will be sixteen shillings, and will be put to press, immediately 200 copies shall have been subscribed for. Price, to subscribers, twelve shillings. No money to be received in advance, but the work to be paid for on delivery.

In this mode of writing Oriental languages in the Roman character, every letter is sounded, and has, almost invariably, the same pronunciation.

The power of each is, as near as possible, in conformity with that which it possesses in the most usual acceptations in our own tongue.

As, however, there exist in Oriental Languages, several sounds unknown to us, these are represented either by a combination of letters, or by the introduction of Italics.

As the same vowels possess in English different sounds, it is necessary to illustrate each individually by an example;

a, is invariably long and broad, as in	all.
e, long, as in	they.
i, short, as in	win.
o, long, as in	more.
u, short, as in	run.
y, long, as in	my.

When a single vowel occurs in Italic, it has a peculiar, deep guttural sound; and is to its corresponding Roman letter, somewhat the same as q is to the simple k.

The combinations are; -

ce, long, as in	deed.
oo, long, as in	mood.
oo, short, as in	good.
uo, long, as ou, in the word	round.
ue, long, as ui, in the word	guile.

A diæresis inserted between two vowels, denotes that they are to be divided; as, ruftuee, *thou hast gone*.

The pronunciation of the consonants being in general self-evident, such only are noticed, respecting which any doubt might be entertained.

G, is always hard, as in	gun.
J, soft, as in	judge.
N, when in italic, nasal, as in the French word	on.
Q, only differs from k, in being a deep, clear guttural, as in	quoit.
S, is always harsh, as in	us.
Y, (when used as a consonant), as in	yoke.

The combination are;

Ch, as in	chain.
Kh, as ch, in the Scotch word	loch.
Gh, an aspirated g, resembling the Northumberland	r.
Sh, as in	shall.
Zh, as the z in	azure.

I have now only to add, that this system of writing Oriental languages in the Roman character was approved and sanctioned, upwards of forty years ago, by Neil Benjamin Edmonstone Esq. and others, the learned Oriental scholars, then composing the Council of the College of Fort William, in Bengal; and I will venture to assert, without fear of contradiction, has been uniformly followed, in that Institution, from the day of its Foundation, up to the present hour.

This system, being best adapted to express Arabic, Persian, Hindee, and Turkish words, has moreover been used by the late Dr Hunter, in his valuable Hindoostanee and English dictionary; also by A. D. Campbell Esq. in his excellent grammar of the Teloogoo (or Gentoo) language, published at Madras in 1816. To this I may add that, with a few unimportant deviations, it has been used by the following distinguished Oriental scholars, viz. Dr Matthew Lumsden, Major J. Weston, Dr Carey, Major James Mouat, Major J. W. Taylor, Capt. Lockett, George Swinton, Esq., William Butterworth Bayley, Esq. John Bardoe Elliott, Esq. Captain Russel Martin, Captain Thomas Roebuck, Lieutenant Mac Dougal, Lieutenant Macartney, James Atkinson Esq. and by a host of other Orientalalists, too numerous to be here detailed.

I shall now conclude in the words of the
Hindoostanee Poet, Meer *Husun* (Dihluvee) :

سخن کي کرين قدر مردان کار
سخن نام اُنکا رکھ برقرار
رہ جب تلک داستان سخن
الہي رہیں قدر دان سخن

Sookhun-kee kureen qudr murdani kar,
Sookhun nam oon-ka rukhe bur-qurar;
Ruhe jub tuluk dastani sookhun,
Ilahee! ruhen qudr-dani sookhun.



ADVERTISEMENT.

OF the importance, and even the absolute necessity, of a knowledge of the ORIENTAL LANGUAGES, to every Gentleman employed, or to be employed, in the service of the Honourable EAST INDIA COMPANY in Asia, a stronger proof need not be offered than will be found in the following Extract from some Orders of the GOVERNOR-GENERAL in Council at Bengal; which have been strictly enforced, ever since, as regards not only their Civil, but also their Military Servants, at each of the three Presidencies.

“ FORT WILLIAM, PUBLIC DEPARTMENT, Dec. 21, 1798.

“ *The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no Civil Servant should be nominated to certain Offices of Trust and Responsibility, until it shall have been ascertained that he is sufficiently acquainted with the Laws and Regulations enacted by the Governor-General in Council, and the SEVERAL LANGUAGES, the knowledge of which is requisite for the due discharge of the respective functions of such Offices; His Lordship in Council hereby apprises the Civil Servants of the Company in Bengal, that, from and after the first of January 1801, no Servant will be deemed eligible to any of the afore-mentioned Offices, until he shall have passed an Examination (the nature of which will be hereafter determined) in the Laws and Regulations, and in the LANGUAGES, a knowledge of which is hereby declared to be an indispensable qualification for such respective Offices.*

“ *Published by Order of the Right Honourable the Governor-General in Council.*

“ G. H. BARLOW,
“ *Secretary to Government.* ”

PART I.



PERSIAN GRAMMAR.

THE PERSIAN ALPHABET

FINALS.		MEDIALS.		INITIALS.	
Names.	Uncou.	Connect.	Connect.	Connect.	Powers.
Ulif	ا	ل		*	a, u, i, oo.
Be	ب	ب	ب	ب	b.
Pe	پ	پ	پ	پ	p.
Te	ت	ت	ت	ت	t.
Se	ث	ث	ث	ث	s, <i>harsh</i> ; or as th in thin.
Jeem	ج	ج	ج	ج	j.
Che	چ	چ	چ	چ	ch.
He	ح	ح	ح	ح	h, a strong aspirate.
Khe	خ	خ	خ	خ	kh, as ch in the Scotch word loch.
Dal	د	د			d.
Zal	ذ	ذ			z.
Re	ر	ر			r.
Ze	ز	ز			z.
Zhe	ژ	ژ			zh, as z in seizure.
Seen	س	س	س	س	s, <i>harsh</i> , as in us.
Sheen	ش	ش	ش	ش	sh.
Sad	ص	ص	ص	ص	s, <i>harsh</i> .
Zad	ض	ض	ض	ض	z.
To	ط	ط	ط	ط	t.
Zo	ظ	ظ	ظ	ظ	z.
Uen	ع	ع	ع	ع	u, i, o, a, y.
Ghyn	غ	غ	غ	غ	gh.
Fe	ف	ف	ف	ف	f.
Qaf	ق	ق	ق	ق	q, a deep, clear guttural, as in
Kaf	ک	ک	ک	ک	k. quoit.
Gaf	گ	گ	گ	گ	g, <i>hard</i> .

* ا ulif, د dal, ذ zal, ر re, ز ze, ژ zhe, و waw, are never connected with the and letters which succeed them.

Lam	ل	ل	ل	ل	l.
Meem	م	م	م	م	m.
Noon	ن	ن	ن	ن	n, n.
Waw	و	و			w, w, oo, oo, o, uo.
He	ه	ه	ه	ه	h, u.
Ya	ي	ي	ي	ي	y, ee, i, ue, e, as in they.

The thirty-two letters of the Persian Alphabet have been divided by their Grammarians into three classes : Ist, **مسروري** Musrooree, which are fifteen in number, each of which may be expressed by two of their letters, با ba, پا pa, تا ta, ثا sa, چا cha, ها ha, خا kha, را ra, زا za, زها zha, طا ta, ظا za, فا fa, ها ha, يا ya; but, agreeably to the Persian mode of enunciation, a is softened in e; thus بي be, پي pe, تي te, سي se, etc. This kind of mollification is called **اماله** imalu. The 2d class, or **ملفوظي** Mulfoozee, cannot be expressed in Persian without three letters; thus, الف alif, jim jim, دال dal, ذال zal, سين seen, شين sheen, صاد sad, زاد zad, عين en, غين ghyn, قاف qaf, كاف kaf, گاف gaf, لام lam; of this class there are fourteen letters. 3d class, **مکتوبي** Muktoobee, whose initial and final are the same, viz. ميم meem, noon noon, وaw waw. These three letters are also termed **مقلوب** Muqloob mustuvee, or *parallel moulded*.

The eight following letters ت te, ح he, ص sad, ض zad, ط to, ظ zo, ع en, ق qaf, are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language. Furduosee throughout the Shah-namu has very rarely introduced words in which any of these eight letters occur.

The Persians again have four letters peculiar to themselves never used in Arabic, viz, پ pe, چ che, ژ zhe, گ gaf.

All these letters of the Persian Alphabet are consonants, the same as in Arabic; and the former have adopted from the latter three characters for vowels, which they call,

فتح Futḥ, or	زبر Zubur, (ـَ)	sounding u.
كسر Kusr, or	زير Zer, (ـِ)	i.
ضم Zumm, or	پیش Pesh, (ـُ)	oo.

These Vowel Points are very seldom written in Persian books; and the omission will at first perplex the Learner, the sense of a word often depending on them; as in کل, which with زیر zer, (gil) signifies *clay*, and with پیش pesh, (gool) signifies *a rose*.

The three orthographical signs commonly used, are I, مده Muddu ~, which placed over an initial ا ulif, gives it a broad sound, as آن An : 2, همزه Humzu ^, which supplies the place of ي ya, in words ending with ه haj mookhtufee; and 3, تشدید Tushdeed ~, which shews a letter to be doubled, as طره Toorru, *a lock of hair*.

The great difficulty lies in pronouncing properly those letters that were originally Arabic, some of which are scarcely utterable with critical exactness, but from the mouth of a native Arab. Therefore, every Arabic word adopted by the Persians, if not pronounced with the utmost precision, will, to the ear of an Arab, have no signification at all, as the word أخذ ukhuz, which if properly sounded, signifies *seizing*; but if the ذ is pronounced ز has no meaning whatever; or else the word will have a sense different from what it is intended to express, as صلّ sull, *God send me. cy upon him!* which if sounded سلّ sull, means, *drawing out*, as, *a sword out of the scabbard*: and, indeed, the generality are obliged to content themselves with making the distinction in writing only.

THE PARTS OF SPEECH.

The Persian Language, like the Arabic, has three parts of speech, *the verb*, فعل *fi'ul*; *the noun*, اسم *ism*; and *the particle*, حرف *huruf*; i. e. *adverb, conjunct. prepos. and interject.*

A verb is an action implying one of the three times or tenses, viz. *past*, ماضی *mazee*; *present*, حال *hal*; or *future*, مستقبل *moostuqbil*. And it is named after one of these tenses, thus :

گفت *gooft*, *he spoke*; فعل ماضی *fi'ul mazee*, or *the past action*.

میگوید *me-goyud*, *he speaketh*; فعل حال *fi'ul hal*, or *the present action*.

خواهد گفت *khwahud gooft*, *he will speak*; فعل مستقبل *fi'ul moostuqbil*, or *the future action*.

NOUNS.

1. Nouns, or names, are of two kinds; substantive, which denote a substance or thing, as اسپ *usp*, *a horse*; کتاب *kitab*, *a book*; دوستی *dostee*, *friendship*; and adjective, which denote some quality of a substantive, as خوب *khoob*, *good*; کلان *kilan*, *big*.

2. Nouns in Persian have not different terminations to distinguish the genders, there being either distinct nouns for masculine and feminine; thus, مردم *murdoom*, *a man*; زن *zun*, *a woman*; or the terms نر *nur* (*a male*), and ماده *madu* (*a female*), added or prefixed to nouns to ascertain their gender, as اسپ نر *usp nur*, *a stone-horse or gelding*; اسپ ماده *usp madu*, *a mare*; نر گاو *nur ga'o*, *a bull or bullock*; ماده گاو *madu ga'o*, *a cow*. The feminine nouns adopted from the Arabic, are distinguished by their final letter ه *he*.

3. There are two numbers; singular, denoting one; and plural, denoting more than one. All animals have the plural **ان** an; as **مردمان** murdoom-an, *men*; **زنان** zun-an, *women*; **اسبان** usp-an, *horses*. The plural of inanimates is **ها** ha; as **زر** zur, *money*, **زرها** zur-ha, *monies*; **گهر** goohur, *a jewel*, **گهرها** goohur-ha, *jewels*.

4. The Persian substantive has but one variation of case, made by adding the particle **را** ra, to both the nominatives, and thereby generally answering to the accusative, and sometimes to the dative case; thus,

Nom. sing. **پدا** pidur, *a father*; accusative and dative sing. **پدر را** pidur-ra, *a father, or to a father*.

Nom. plu. **پدران** piduran, *fathers*; accusative and dative plu. **پدرانرا** pidur-an-ra, *fathers, or to fathers*.

5. The adjective has no variation but the degree of comparison. The positive is made comparative by affixing the particle **تر** tur, and superlative by adding to it the particle **ترین** tureen; thus, **کلان** kilan, *big*, **کلان تر** kilan-tur, *bigger*, **کلان ترین** kilan-tureen, *biggest*.

6. The Persians have not any article; but the noun is restricted to the singular number by adding the letter **ی** yae mujhool, as **اسبی** usp-e, *a horse, or the horse*.

OF PRONOUNS.

A pronoun stands instead of a noun, and is termed **ضمیر** zumeer.

من Mun, *I*.

Sing. **من** mun, *I*. Oblique **مرا** mu-ra, *me*.

Plur. **ما** ma, *we*. **مارا** ma-ra, *us*.

تو To, *Thou*.

Sing. **تو** to, *thou*. Obl. **ترا** too-ra, *thee*.

Plur. **شما** shooma, *you*. **شمارا** shooma-ra, *you*.

او O, He.

Sing. او o, *he, she, it.* Obl. اورا o-ra, *him, her, it.*Plur. ایشان eshan, *they.* ایشانرا eshan-ra, *them.*

این Een, This.

Sing. این een, *this.* Obl. اینرا een-ra, *this.*Plur. اینان een-an, *these.* اینانرا een-an-ra, *these.*or, اینها een-ha, *these.* اینهارا een-ha-ra, *these.*

آن An, That.

Sing. آن an, *that.* Obl. آنرا an-ra, *that.*Plur. آنان an-an, *those.* آنانرا an-an-ra, *those, them.*or, آنها an-ha, *those.* آنهارا an-ha-ra, *those, them.*Nom. که ki, *who.* Obl. کرا ki-ra, *whom.*چه chi, *which.* چرا chi-ra, *which.*هرکه hur-ki, and هرآنکه huran-ki, *whosoever.*هرچه hur-chi, and هرآنچه huran-chi, *whatsoever.*Nom. خود khood, or خودش khoodush, } *Self.*
خوبشتن khweshtun, or خویش khwesh }Obl. خودرا khood-ra, } *Self.*
خویشتنرا khweshtun-ra }

GENERAL RULES.

Rule 1. The last letter of every Persian word is quiescent, or unaccented (ساکن sakin): as, شتر shootoor, *a camel*; اسپ usp, *a horse*; فیل feel, *an elephant*. But in composition, when it is either the governing noun (مضاف moozaf), or the substantive noun (موصوف muosoof), the last letter is always accented with a کسر kusr : as for example, شترِ زید shootoori Zyd, *Zyd's camel*; اسپِ جلد uspi juld, *a swift horse*; the vowel point کسر kusr, being the sign of the governing noun, or the antecedent of the re-

lative adjective. But if there be several governing nouns or antecedents in a sentence, the last only is accented with a کسر kusr: thus—

شتر و اسب و فیل و شیر ملک

Shootoor-o usp-o- feel-o sher-i mulik,

The king's camel, horse, elephant, and lion.

Rule 2. When the adjective follows the substantive, the latter is accented with a کسر kusr; as اسب کبود uspi. kubood, *a gray horse*: but, on the contrary, when the adjective precedes the substantive, the کسر kusr, is not used at all; as کبود اسب kubood usp, *a gray horse*. The same rule is likewise applicable to the governing and the governed nouns substantive; as شاه جهان shahi juhan, *king of the world*; شاه جهان شاه juhan shah, *the world's king*.

Rule 3. Whenever a word beginning with an ا ulif, is preceded by the preposition با ba, or by میم نهی meem nuhec, or *prohibitive*, or by noon نفي noon nufee, or *negative*, the ا ulif, is changed into ي ya: as افراخت ufrakht, بیفراخت beefrakht; افراز ufraz, میفراز myfraz; افروخت ufrokht, نیفروخت nyfrokht. And sometimes this letter is struck off by syncope; thus بفراخت bifrakht, مفراز mufraz, نفروخت nufrokht. And if this initial ا ulif, is marked with a مده muddu, i. e. *doubled*, then the first ا ulif, is changed into ي ya, as آراست arast, بیآراست bee-arast; آزما azma, میازما ny-azma; آزمود azmood, نیازمود ny-azmood. So in like manner, when this word, beginning with a double ا ulif, is preceded by another word, the first ا ulif, is changed into ي ya, as آسیاب asee-ab, *a mill-stone*; which in its original state was آب آس as ab, or آب آس us ab.

Rule 4. When in composition two words come together, the last letter of the first, and the initial of the second, being the same, or of approximate sounds; the final letter of the first word

is either struck out by syncope, or else it is blended with the initial of the last word. In case of syncope, the تشدید tushdeed is taken off; but when blended, the accent is continued: both instances are exemplified in the following lines

دروصو کن به نیم استنجا ریز بردست و روی نیم را
 پس بان نیم من که میماند پای شوید هرانکه میداند

Dur wuzoo koon bu-neemun istinja. Rez bur dust o roo neemun-ra.

Pus b'an neem mun ki me-manud, Pa shoyud hur-anke me-danud.

In a sacred ablution cleanse with half a mun.

Pour on the hands and face half a mun;

Then, with that half mun which remains,

Whosoever knoweth what he is about, washes the feet.

In the first and second lines نیم من neem mun, is by syncope made نیم neemun: and in the third line, although the redundant letter is retained in writing, it is not sounded. But when the sounds of the two letters are uttered from nearly the same part of the mouth, as د dal, and ت te, the former is struck out; thus بدتر bud-tur, is made بتر butur, and زودتر zood-tur. زوتر zootur.

Lastly. In order to blend together two words whose final and initial letters approximate in utterance, شب پره shub puru, is by the introduction of تشدید tushdeed, made شپره shuppuru, a bat. It is an invariable rule, that the تشدید tushdeed, is never used with any Persian word that is not a compound: thus, فرخ furrookh, happy, is compounded of فر fur, and رخ rookh.

Rule 5. In a Persian word, when ن noon, is followed by ب be, they are pronounced as double م meem, or sometimes the تشدید tushdeed is omitted: کنبلی kunbulee is read kummulee, and خنب khoonb is pronounced khoom.

Rule 6. When the relative pronoun is human, they say او o,

and وي wy; and for irrational animals they use آن an; but the particle در dur, or بر bur, is prefixed in common to both: this, however, is only a poetical license. All animals have the plural ان an: as مردم murdoom, *a man*, مردمان murdoom-an, *men*; اسب usp, *a horse*, اسپان usp-an, *horses*. The plural of inanimate things is ها ha; as در dur, *a door*, درها dur-ha, *doors*; گهر goohur, *a gem*, گهرها goohur-ha; *gems*. This plural, however, is sometimes used for animate things. When an inanimate singular has final ه he, mute, it is dropped in forming the plural; thus, sing. جامه jamu, *a vest*, plu. جامها jamu-ha, *vests*: but when the final ه he, is sounded, then it is continued in forming the plural; thus, گره giruh, *a knot*, گرهها giruh-ha, *knots*; زره ziruh, *a coat of mail*, زرهها ziruh-ha, *coats of mail*; but for animals the final ه he, of the singular is changed into گاف gaf, and joined to آن an, thus بنده bundu, *a slave*, بندگان bundu-gan, *slaves*.

A member of an animal is made plural by ها ha; thus, دست dust, *a hand*, دستها dust-ha, *hands*; پای پاie, *a foot*, پایها paie-ha, *feet*. The words سر sur, and گردن gurdun, when signifying *the head*, and *the neck*, form the plural by ها ha; but when they signify *a chief*, or *leader*, the plural is ان an; thus, سران sur-an, گردنان gurdun-an, *chiefs*.

Rule 7. Some Persian words have meanings diametrically opposite; as سپوختن supokhtun, *to transfix*, and also *to extract*. Likewise فراز furaz, signifies both, *shut* and *open*. Sometimes a word is both singular and plural; as مردم murdoom, *a man*, and also, *men*. Umcer Khoosro thus:

نشانید هیچ مردم خفته در کار که در پایان پشیمانی دهد بار

Nu-shayud hech murdoom khoofstu dur kar,

Ki dur payan pushemanee dihud bar.

It is not proper for any man to sleep on business : for, at length, repentance will be the fruit thereof.

When مردم *murdoom* is used in the singular number, the plural is مردمان *murdoom-an*. Sometimes the plural is used in speaking of a single person, as a mark of respect; or else to impress an idea of magnitude : thus شما گفتید *shooma goofted*, *you spoke*, instead of تو گفتی *to gooftee*, *thou speakest*; and a monstrous large snake is called اژدها *izhdu-ha*, *snakes*.

Rule 8. When there occurs in a word a reduplicate ن *noon*, before ب *be*, the former must be made to precede the latter; thus بنماید *bu-numayud*, and not نبنماید *nu-bu-numayud*; بنشگافد *bu-nu-shugafud*, and not نبنشگافد *nu-bu-nu-shugafud*, a reduplicate letter in the middle of a word not being allowed.

OF VERBS.

They are thus distinguished : those to whose infinitive is joined شدن *shoodun*, *to be*, or کردن *kurdun*, *to do*, are called جامد *jamid*, or *unconjugable*; thus نماز کردن *numaz kurdun*, *to pray*, فگار شدن *figar shoodun*, *to be wounded*, there being no such verbs as نیازیدن *numazeedun*, or فگاریدن *figareedun*. And every (صیغه *seeghu*) tense or inflection, derived from the radical (مصدر *musdur*) or infinitive, without the aid of these verbs, is منصرف *moonsurif*, or *conjugable*; as شگافتن *shigaftun*, *to split*, نواختن *nuwakhtun*, *to caress*, شتافتن *shitaftun*, *to run*.

An infinitive (مصدر *musdur*) is a word ending with دن *dun*, or تن *tun*, which are the invariable signs of the infinitive. From

this infinitive are derived forty inflections (صیغه secghû); viz twenty through the means of the third person singular of the preterite; thus, six of the preterite, six of the preter-imperfect, six of the future tense, and two of the perfect participle; and twenty inflections through the means of the third person singular of the aorist in the following order, viz. six of the aorist (which, besides its special imperative signification, has also a present and a future meaning), six of the present tense, two imperative, two prohibitive, one imperfect imperative, and one present participle, together with the two nouns of action.

FORMATION OF THE TENSES FROM THE INFINITIVE.

The third person singular of the preter-perfect is formed by dropping the last letter of the infinitive, which is always ن noon; thus, infinitive گفتن gooftun, pret. گفت gooft, which moreover contains an infinite sense (of that of the verbal noun substantive), as does the second person singular of the imperative, both گفت gooft, and گوی goyee, meaning also, *speech*.

From the third person of the preter-perfect are formed five other inflections, by the application of the affixed personal pronouns, termed ضمائر zumajir. The formative letters representing the pronouns are these :

I,	من mun, affix	م m.	We,	ما ma, affix	یم em.
Thou,	تو to,	ی ee.	You,	شما shooma,	ید ed.
He,	او o, has no affix.		They,	یشان eshan,	ند nd

These are taken from the substantive verb;

ام um, I am.	ئی ee,	Thou art.	است ust, He is.
ایم em, We are.	اید ed,	You are.	آند und, They are.

The affixed sign of the third person plural is ن noon, and د dal, quiescent or immoveable; as گفتند gooftund, *they spoke*. The second person singular has the open ي ya (ياي معروف yaie ma-roof), as گفتي gooftee, *thou speakest*; and the second person plural has ي ya, sharp (ياي مجهول yaie mujhool), as گفتيد goofted, *you spoke*: the first person singular affixes م meem, quiescent; as گفتم gooftum, *I spoke*; and the first person plural is distinguished by ي ya, sharp, as گفتيم gooftem, *we spoke*. This rule applies to all the other tenses, wherein these affixes are used.

The particle مي me, prefixed to the preter, forms the preter-imperfect: as— *He was speaking, etc.*

میگفت me-gooft.	میگفتند me-gooftund.
میگفتی me-goofttee.	میگفتید me-goofted.
میگفتم me-gooftum.	میگفتیم me-gooftem.

The future tense prefixes to the third person singular of the preter the word خواهد khwahud, which is the aorist of the verb خواستن khvastun, *to desire, or will*; and for the other inflections of this tense, uses the affixed pronouns at the end of this prefixed word, thus: *I will speak, etc.*

خواهم گفت khwahum gooft.	خواهیم گفت khwahem gooft.
خواهی گفت khwahce gooft.	خواهید گفت khwahed gooft.
خواهد گفت khwahud gooft.	خواهند گفت khwahund gooft.

The perfect participle is made by adding ه he, immoveable to the third person singular of the preter; thus, گفته gooftu, *spoken*: the plural of which is formed by the sign of the plural number ها ha; thus گفته ها gooftu-ha, *things spoken*. (Vide Rule 6. page 10.)

The sign of the third person singular of the aorist is the letter د dal, immoveable, and the letter preceding it always accented with a فتح futu. The various forms of this tense will be fully

explained in the eleven subsequent chapters. For this place it is sufficient to observe, that the other five persons of this tense take the affixed signs : thus, گوید goyud, *he may speak*; گویند goyund, *they may speak*; گوئی goyee, *thou mayest speak*; گوئید goyed, *you may speak*; گویم goyum, *I may speak*; گوئیم goyem, *we may speak*.

The particle می me, prefixed to the aorist, forms the present tense : as میگوید me-goyud, *he speaks*; میگویند me-goyund, *they speak*; میگوئی me-goyee, *thou speakest*; میگوئید me-goyed, *you speak*; میگویم me-goyum, *I speak*; میگوئیم me-goyem, *we speak*.

The imperative is formed from the aorist by dropping the sign د dal; thus, گوی goee, *speak thou*; گوید goyud, *let him speak*. To the imperative is very commonly prefixed the inseparable particle ب bu; as بگو bu-go, *speak thou*.

The imperative is made prohibitive by prefixing the letter م meem, accented with a فتح futḥ: thus, مگو mu-go, or مگویی mu-goee, *speak not thou*, مگوید mu-goyud, *let him not speak*.

The imperative obtains a continuative sense by prefixing the particle می me, as میگوئی me-goee, *continue thou to speak*.

The present participle, termed حالیه halee, is made by adding ان an, to the imperative singular, thus, گویان goyan, *speaking*. The same participle, when used as the noun of action, adds نده ndu, to the imperative. The first of these letters is quiescent, the second accented with فتح futḥ, and the last slightly sounded : as گوینده goyindu, *a speaker*; plur. گویندگان goyindu-gan, *speakers*. (Vide Rule 6.)

An intransitive verb is made transitive by adding to the imperative second person sing. the word انیدن aneedun; thus, the second person sing. of the imperative with this addition becomes

گویانیدن *goyancedun*, to cause to speak, the infinitive of the transitive or active verb.

The Persian Form of the Verb being ill calculated for an English Learner, we shall give some examples after our models, as far as the two Languages can be made to correspond without offering violence to either.

INTRANSITIVE VERB.

گوشتن *gooftun*, To speak.

Present Tense.

I speak, etc.

میگویم *me-goyum*.

میگوئیم *me-goyem*.

میگوئی *me-goyee*.

میگوئید *me-goyed*.

میگوید *me-goyud*.

میگویند *me-goyund*.

Simple Preter. *I spoke*, etc.

گفتم *gooftum*.

گفتیم *gooftem*.

گفتی *gooftee*.

گفتید *goofted*.

گفت *gooft*.

گفتند *gooftund*.

Compound Preter.

I have spoken, etc.

گفته ام *gooftu um*.

گفته ایم *gooftu em*.

گفته ای *gooftu ee*.

گفته اید *gooftu ed*.

گفته است *gooftu ust*.

گفته اند *gooftu und*.

Preter-Imperfect. *I was speaking*, etc.

میگفتم *me-gooftum*.

میگفتیم *me-gooftem*.

میگفتی *me-gooftec*.

میگفتید *me-goofted*.

میگفت *me-gooft*.

میگفتند *me-gooftund*.

Preter-Subjunctive. *I may have been speaking*, etc.

میگفته باشم *me-gooftu bashum*.

میگفته باشیم *me-gooftu bashem*.

میگفته باشی *me-gooftu bashee*.

میگفته باشید *me-gooftu bashed*.

میگفته باشد *me-gooftu bashud*.

میگفته باشند *me-gooftu bashund*.

Preter-Pluperfect. *I had spoken, etc.*

گفته بودم gooftu boodum.	گفته بودیم gooftu boodem.
گفته بودی gooftu boodee.	گفته بودید gooftu booded.
گفته بود gooftu bood.	گفته بودند gooftu boodund.

First Future. *I shall speak, etc.*

بگویم bu-goyum.	بگوئیم bu-goyem.
بگوئی be-goyee.	بگوئید bu-goyed.
بگوید bu-goyud.	بگویند bu-goyund.

Second Future. *I will speak, etc.*

خواهم گفت khwahum gooft.	خواهیم گفت khwahem gooft.
خواهی گفت khwahee gooft.	خواهید گفت khwahed gooft.
خواهد گفت khwahud gooft.	خواهند گفت khwahund gooft.

Compound Future. *I shall have spoken, etc.*

گفته باشم gooftu bashum.	گفته باشیم gooftu bashem.
گفته باشی gooftu bashee.	گفته باشید gooftu bashed.
گفته باشد gooftu bashud.	گفته باشند gooftu bashund.

Imperative. *Speak thou, etc.*

بگو bu-go.	بگوئیم bu-goyem.
بگوید bu-goyud.	بگوئید bu-goyed.
	بگویند bu-goyund.

Conjunctive, or aorist. *I may speak, etc.*

گویم goyum.	گوئیم goyem.
گویی goyee.	گوئید goyed.
گوید goyud.	گویند goyund.

Participle.

Présent. گویند goyan, and گویند goyindu, *Speaking.*

Past. گفته gooftu, *Spoken, or having spoken.*

TRANSITIVE VERB.

گویانیدن goyaneedun, *To cause to speak.*

Present. *I cause to speak, etc.*

میکویانم	me-goyanum	میکویانم	me-goyanem.
میکویانه	me-goyanee.	میکویانید	me-goyaned.
میکویاند	me-goyanud.	میکویانند	me-goyanund.

Simple Preter. *I caused to speak; etc.*

گویانیدم	goyancedum.	گویانیدیم	goyancedem.
گویانیدی	goyancedee.	گویانیدید	goyanceded.
گویانید	goyaneed	گویانیدند	goyaneedund.

Compound Preter. *I have caused to speak, etc.*

گویانیده ام	goyaneedu um.	گویانیده ایم	goyaneedu em.
گویانیده	goyaneedu ee.	گویانیده اید	goyaneedu ed.
گویانیده است	goyaneedu ust.	گویانیده اند	goyaneedu und.

Preter-Imperfect. *I was causing to speak, etc.*

میکویانیدم	me-goyaneedum.	میکویانیدیم	me-goyancedem.
میکویانیدی	me-goyaneedee.	میکویانیدید	me-goyaneeded
میکویانید	me-goyaneed.	میکویانیدند	me-goyaneedund

Preter-Subjunctive. *I may have been causing to speak, etc.*

Sing.	میکویانیده باشم	me-goyaneedu bashum.
	میکویانیده باشی	me-goyaneedu bashee.
	میکویانیده باشد	me-goyaneedu bashud.
Plur.	میکویانیده باشیم	me-goyaneedu bashem.
	میکویانیده باشید	me-goyaneedu bashed.
	میکویانیده باشند	me-goyaneedu bashund.

Preter-Pluperfect. *I had caused to speak, etc.*

Sing.	گویانیده بودم	goyaneedu boodum.
	گویانیده بودی	goyaneedu boodee.
	گویانیده بود	goyaneedu bood.

Plur. کویانیده بودیم goyaneedu boodem.

کویانیده بودید goyaneedu booded.

کویانیده بودند goyaneedu boodund

First Future. *I shall cause to speak, etc.*

بکویانیدم bu-goyaneedum. بکویانیدیم bu-goyaneedem.

بکویانیدی bu-goyaneedee. بکویانیدید bu-goyaneeded.

بکویانید bu-goyaneed. بکویانیدند bu-goyaneedund.

Second Future. *I will cause to speak, etc.*

Sing. خواهم کویانید khwahum goyaneed.

خواهی کویانید khwahee goyaneed.

خواهد کویانید khwahud goyaneed.

Plur. خواهیم کویانید khwahem goyaneed.

خواهید کویانید khwahed goyaneed.

خواهند کویانید khwahund goyaneed.

Compound Future. *I shall have caused to speak, etc.*

Sing. کویانیده باشم goyaneedu bashum.

کویانیده باشی goyaneedu bashēe.

کویانیده باشد goyaneedu bashud.

Plur. کویانیده باشیم goyaneedu bashem.

کویانیده باشید goyaneedu bashed.

کویانیده باشند goyaneedu bashund.

Imperative. *Cause thou to speak, etc.*

بکویانیم bu-goyanem.

بکویان bu-goyan. بکویانید bu-goyaned.

بکویاند bu-goyanud. بکویانند bu-goyanund.

Participles.

Present, کویانان goyanan, or کویاننده goyanindu.

Past, کویاتیده goyaneedu.

VERB SUBSTANTIVE.

بودن boodun, *To be.*Present tense. *I am, etc.*

Sing.	ام um.	ئي ec.	است ust.
Plur.	ايم em.	ايد ed.	اوند und.

Preter Conditional. *I should have been, etc.*

بودم me-boodum.	بوديم me-boodem.
بودي me-boodee.	بوديد me-booded.
بود me-bood.	بودند me-boound.

Simple Preter. *I was, etc.*

بودم boodum.	بوديم boodem.
بودي boodee.	بوديد booded.
بود bood.	بودند boound.

Compound Preterite. *I have been, etc.*

بوده ام boodu-um.	بوده ايم boodu-em.
بوده ee. boodu-ee.	بوده ايد boodu-ed.
بوده است boodu-ust.	بوده اوند boodu-und.

First Future. *I shall be, etc.*

باشم bashum.	باشيم bashem.
باشي bashee.	باشيد bashed.
باشد bashud.	باشند bashund.

Second Future. *I will be, etc.*

خواهم khwahum bood.	خواهيم khwahem bood.
خواهي khwahee bood.	خواهيد khwahed bood.
خواهد khwahud bood.	خواهند khwahund bood.

Imperative. *Be thou, etc.*

	باشيم bashem.
باش bash.	باشيد bashed.
باشد bashud.	باشند bashund.

Conjunctive, or Aorist. *I may be, etc.*

باشم *or* بوم boo_{um}, *or* bashum. باشیم *or* بویم boo_{em}, *or* bashem.
باشی *or* بوی boo_{ee}, *or* bashee. باشید *or* بوید boo_{ed}, *or* bashed.
باشد *or* بود boo_{ud}, *or* bashud. باشند *or* بوند boo_{und}, *or* bashund.

Participles.

Present, باشند bashindu. Past, بوده boodu.

VERB NEUTER.

سوختن sokhtun, *To burn.*

Present Tense. *I burn, etc.*

میسوزم me-sozum.	میسوزیم me-sozem.
میسوزی me-sozee.	میسوزید me-sozed.
میسوزد me-sozud.	میسوزند me-sozund.

Simple Preter. *I burnt, etc.*

Sing. سوختم sokhtum. سوختی sokhtee. سوخت sokht.
Plur. سوختیم sokhtem. سوختید sokhted. سوختند sokhtund,

Compound Preter. *I have burned, etc.*

ام سوخته sokhtu-um.	ایم سوخته sokhtu-em.
سوخته sokhtu-ee.	اید سوخته sokhtu-ed.
است سوخته sokhtu-ust.	اند سوخته sokhtu-und.

Preter-Imperfect. *I was burning, etc.*

میسوختم me-sokhtum.	میسوختیم me-sokhtem.
میسوختی me-sokhtee.	میسوختید me-sokhted.
میسوخت me-sokht.	میسوختند me-sokhtund.

Preter-Subjunctive. *I may have been burning, etc.*

Sing. میسوخته باشم me-sokhtu bashum.

میسوخته باشی me-sokhtu bashee.

میسوخته باشد me-sokhtu bashud.

Plur. میسوخته باشیم me-sokhtu bashem.

میسوخته باشید me-sokhtu bashed.

میسوخته باشند me-sokhtu bashund.

Preter-Pluperfect: *I had burned, etc.*

بودم سوخته sokhtu boodum.	بودیم سوخته sokhtu boodem.
بودی سوخته sokhtu boodee.	بودید سوخته sokhtu booded.
بود سوخته sokhtu bood.	بودند سوخته sokhtu budund.

First Future. *I shall burn, etc.*

بسوزم bi-sozum.	بسوزیم bi-sozem.
بسوزی bi-sozee.	بسوزید bi-sozed.
بسوزد bi-sozud.	بسوزند bi-sozund.

Second Future. *I will burn, etc.*

خواهم سوخت khawahum sokht.	خواهیم سوخت khawahem sokht.
خواهی سوخت khawahee sokht.	خواهید سوخت khawahed sokht.
خواهد سوخت khawahud sokht.	خواهند سوخت khawahund sokht.

Compound Future. *I shall have burned, etc.*

باشم سوخته sokhtu bashum.	باشیم سوخته sokhtu bashem.
باشی سوخته sokhtu bashee.	باشید سوخته sokhtu bashed.
باشد سوخته sokhtu bashud.	باشند سوخته sokhtu bashund.

Imperative. *Burn thou, etc.*

	بسوزیم bi-sozem.
بسوز bi-soz.	بسوزید bi-sozed.
بسوزد bi-sozud.	بسوزند bi-sozund.

Participles.

Present, سوزان sozan, or سوزنده sozindu.

Past, سوخته sokhtu.

کردن kurdun, *To do.*

Used in forming the active voice.

Present Tense. *I do, etc.*

میکنم me-koonum.	میکنیم me-koonem.
میکنی me-koonce.	میکنید me-kooned.
میکند me-koonud.	میکند me-koonund.

Simple. Preter. *I did, etc.*

کردم kurdum.	کردیم kurdem.
کردی kurdee.	کردید kurded.
کرد kurd.	کردند kurdund.

Compound Preter. *I have done, etc.*

کرده ام kurdu-um.	کرده ایم kurdu-em.
کرده ای kurdu-ee.	کرده اید kurdu-ed.
کرده است kurdu-ust.	کرده اند kurdu-und.

Preter-Imperfect. *I was doing, etc.*

میکردم me-kurdum.	میکردیم me-kurdem.
میکردی me-kurdee.	میکردید me-kurded.
میکرد me-kurd.	میکردند me-kurdund.

Preter Subjunctive. *I may have been doing, etc.*

میکرده باشم me-kurdu bashum	میکرده باشید me-kurdu bashem.
میکرده باشی me-kurdu bashee.	میکرده باشید me-kurdu bashed.
میکرده باشد me-kurdu bashud.	میکرده باشند me-kurdu bashund.

Preter-Pluperfect. *I had done, etc.*

کرده بودم kurdu boodum.	کرده بودیم kurdu boodem.
کرده بودی kurdu boodee.	کرده بودید kurdu booded.
کرده بود kurdu bood.	کرده بودند kurdu boodund.

First Future. *I shall do, etc.*

بکنم bu-koonum.	بکنیم bu-koonem.
بکنی bu-koonee.	بکنید bu-kooned.
بکند bu-koonud.	بکنند bu-koonund.

Second Future. *I will do, etc.*

خواهم کرد khwahum kurd.	خواهیم کرد khwahem kurd.
خواهی کرد khwahec kurd.	خواهید کرد khwahed kurd.
خواهد کرد khwahud kurd.	خواهند کرد khwahund kurd.

Compound Future. *I have done, etc.*

کرده باشم kurdu bashum.	کرده باشیم kurdu bashem.
کرده باشی kurdu bashee.	کرده باشید kurdu bashed.
کرده باشد kurdu bashud.	کرده باشند kurdu bashund.

Imperative. *Do thou, etc.*

	بکنیم bu-koonem.
بکن bu-koon.	بکنید bu-kooned.
بکند bu-koonud.	بکنند bu-koonund.

Conjunctive, or Aorist. *I may do, etc.*

کنم koonum.	کنیم koonem.
کني koonce.	کنید kooned.
کند koonud.	کنند koonund.

Participles.

Present, کنان koonan, and کننده koonindu.

Past, کرده kurdu.

شدن shoodun, *To be.*

Used in forming the passive voice.

Present Tense. *I am, etc.*

میشوم me-shuwum	میشویم me-shuwem.
میشوی me-shuwee.	میشوید me-shuwed.
میشود me-shuwud.	میشوند me-shuwund.

Simple Preter. *I was, etc.*

شدم shoodum.	شدیم shoodem.
شدی shoodee.	شدید shooded.
شد shood.	شدند shoodund.

Compound Preter. *I have been, etc.*

آم شده shoodu-um.	ایم شده shoodu-em.
آید شده shoodu-ee.	اید شده shoodu-ed.
است شده shoodu-ust.	اند شده shoodu-und.

Preter-Imperfect. *I was, etc.*

مي شدم me-shoodum.	مي شديم me-shoodem.
مي شدي me-shoodee.	مي شديد me-shooded.
مي شد me-shood.	مي شدند me-shoodund.

Preter-Subjunctive. *I may have been, etc.*

Sing.	مي شده باشم me-shoodu bashum.
	مي شده باشي me-shoodu bashee.
	مي شده باشد me-shoodu bashud.
Plur.	مي شده باشيم me-shoodu bashem.
	مي شده باشيد me-shoodu bashed.
	مي شده باشند me-shoodu bashund.

Preter Pluperfect. *I had been, etc.*

شده بودم shoodu boodum.	شده بوديم shoodu boodem.
شده بودي shoodu boodee.	شده بوديد shoodu booded.
شده بود shoodu bood.	شده بودند shoodu boodund.

First Future. *I shall be, etc.*

شوم shuwum.	شويم shuwem.
شوي shuwee.	شويد shuwed.
شود shuwud.	شوند shuwund.

Second Future. *I will be, etc.*

خواهم khwahum shood.	خواهيم khwahem shood.
خواهي khwahee shood.	خواهيد khwahed shood.
خواهد khwahud shood.	خواهند khwahund shood.

Compound Future. *I shall have been, etc.*

شده باشم shoodu bashum.	شده باشيم shoodu bashem.
شده باشي shoodu bashee.	شده باشيد shoodu bashed.
شده باشد shoodu bashud.	شده باشند shoodu bashund.

Imperative. *Be thou, etc.*

شو sho.	شویم shuvem.
شود shuvud.	شوید shuved.
	شوند shuvund.

Conjunctive, or Aorist. *I may be, etc.*

باشوم bi-shuvum.	باشویم bi-shuvem.
باشوی bi-shuvee.	باشوید bi-shuved.
باشود bi-shuvud.	باشوند bi-shuvund.

Participles.

Present, شونده shuvindu. Past, شده shoodu.

IMPERFECT VERB.

هستن hustun, *To be.*

INDICATIVE.

Present. *I am, etc.*

هستم hustum.	هستیم hustem.
هستی hustee.	هستید husted.
هست hust.	هستند hustund.

The other Moods and Tenses are wanting.

THE DIFFERENT CLASSES OF VERBS,

AND

THE ANOMALIES IN THE AORIST.

PERSIAN grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive, viz. ا ulif, خ khe, ر re, ز ze, س seen, ش sheen, ف fe, م meem, ن noon, و waw, ي ya.

The verb intransitive, or neuter, they call لازمی lazimee, and the transitive, active, or causal متعدی mootu'ddee.

CLASS I. LETTER ا ulif.

After forming the aorist, by dropping the two last letters of the infinitive, and adding its own sign د dal, the preceding ا ulif, is rejected, thus :—

Infinitive.	Aorist.
افتادن ooftadun, <i>To fall.</i>	افتد ooftud.
فتادن fitadun, <i>The same.</i>	فتد fitud.
افتادن ooftadun, <i>The same.</i>	افتد ooftud.
ایستادن cestadun, <i>To stand.</i>	ایستد cestud.
استادن istadun, <i>The same.</i>	استد istud.
نهادن nihadun, <i>To apply.</i>	نهد nihud.

In irregulars, called شاز shaz, the ا ulif, 'instead of being dropped is permuted into ه he, thus : —

دادن dadun, <i>To give.</i>	دهد dihud.
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CLASS II. LETTER خ khe.

When خ khe, precedes the sign of the infinitive it is changed for ز ze, in the aorist, thus :

افراختن ufrakhtun, <i>To exalt.</i>	افرازد ufrazud.
فراختن furakhtun, <i>The same.</i>	فرازد furazud.
انداختن undakhtun, <i>To throw.</i>	اندازد undazud.
پرداختن purdakhtun, <i>To accomplish.</i>	پردازد purdazud.
ساختن sakhtun, <i>To make.</i>	سازد sazud.
نواختن nuwakhtun, <i>To caress.</i>	نوازد nuwazud.
انگیختن ungekhtun, <i>To excel.</i>	انگیزد ungezud.
گریختن goorekhtun, <i>To flee.</i>	گریزد goorezud.
باختن bakhtun, <i>To play.</i>	بازد bazud.
دوختن dokhtun, <i>To sew.</i>	دوزد dozud.
اندوختن undokhtun, <i>To acquire.</i>	اندوزد undozud.
بیمختن bekhtun, <i>To sift.</i>	بیزد bezud.

تاختن takhtun, *To run fast ; also, to assault.* تازد tazud.
 کداختن goodakhtun, *To melt.* کدازد goodazud.

An imperfect verb is called مقتضب mooqtuzub ; as, سخن sookhtun, *to weigh*, which has only the infinitive.

CLASS III. LETTER ر re.

When ر re, precedes the sign of the infinitive, it is retained to form the aorist;

بردن boordun, <i>To carry, or bear.</i>	برد burud.
افشاردن ufshardun, <i>To squeeze.</i>	افشارد ufsharud.
فشاردن fushardun, <i>The same.</i>	فشارد fusharud.
افشوردن ufshoordun, <i>The same.</i>	افشرد ufshoorud.
فشوردن fushoordun, <i>The same.</i>	فشرد fushoorud.
افسردن ufsoordun, <i>To congeal.</i>	افسرد ufsoorud.
فسردن fusoordun, <i>The same.</i>	فسرد fusoorud.
گستردن goosturdun, <i>To spread.</i>	گسترد goosturud.
ستردن sootoordun, <i>To shave.</i>	سترد sootoorud.
خوردن khoordun, <i>To eat.</i>	خورد khoodrud.
آوردن awurdun, <i>To bring.</i>	آورد awurud.
پروردن purwurdun, <i>To nourish.</i>	پرورد purwurud.
آزردن azoordun, <i>To hurt, offend.</i>	آزرد azoorud.

In the above examples, both the aorist and the preter consist of the same letters, but are accented differently, thus :

Preter برد boord, aorist برد burud; it being an invariable rule that in the aorist, the preceding sign must be accented with a فتح futā.

IRREGULARS.

کردن kurdun, *To do.* کند koonud.

There are also two transitive verbs in common use, کنانیدن

koonaneedun, and کراندن kurandun, neither of which are found in any good author.

CLASS IV. LETTER ز ze.

When ز ze, precedes the sign of the infinitive, after rejecting the sign of the infinitive, the letter ن noon, is placed after ز ze, to form the aorist; as—

زدن zudun, *To strike*. زند zunud;
being the only verb to which this rule is applicable.

CLASS V. LETTER س seen.

When this letter precedes the sign of the infinitive, it is rejected in forming the aorist; thus—

زیستن zeestun, <i>To live</i> .	زید zced.
نگریستن nigireestun, <i>To behold</i> .	نکرد nigurud.
نگریستن nigiristun, <i>The same</i> .	نکرد nigirud.
نگریستن nigireedun, <i>The same</i> .	نکرد nigirud.
گریستن gireestun, <i>To weep</i> .	گرید gireed.
گریستن giristun, <i>The same</i> .	گرید gireed.

The two last are made transitive : as—

گریانیدن giree,aneedun, *To cause to weep*. گریاند giree,anud.

Sometimes س seen, is permuted into ه he;—

کاستن kastun, <i>To lessen</i> .	کاهد kahud.
خواستن khwastun, <i>To desire</i> .	خواهد khwahud.
جستن justun, <i>To leap</i> .	جهد juhud.
رستن rustun, <i>To escape</i> .	رهد ruhud.

Sometimes the letter س seen, is changed for ی ya;—

آراستن arastun, <i>To adorn</i> .	آراید arayud.
پراستن purastun, <i>The same</i> .	پراید purayud.

In some instances the aorist uses و waw, and ی ya, in the place of the س seen, thus;—

جستن joostun, <i>To search.</i>	جوید joyud.
روستن roostun, <i>To grow, as a plant.</i>	روید royud.
شستن shoostun, <i>To wash.</i>	شوید shoyud.

When the س seen, is changed for ن noon,—

شکستن shikustun, <i>To break.</i>	شکند shikunud.
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Imperfect verbs which reject the س seen, in the aorist—

بایستن baieestun, <i>To be requisite.</i>	باید bayud.
شایستن shaieestun, <i>To suit.</i>	شاید shayud.

IRREGULARS OF THIS CLASS.

خاستن khastun, <i>To rise.</i>	خیزد khezud.
پیوستن pywustun, <i>To unite.</i>	پیوندد pywundud.
بستن bustun, <i>To bind.</i>	بندد bundud.
نشستن nishustun, <i>To sit down.</i>	نشیند nusheenud.
نشاندن nushandun, <i>To plant.</i>	نشانند nushanud.

CLASS VI. LETTER ش seen.

When this letter precedes the sign of the infinitive, it is changed for ر re, —

کاشتن kashtun, <i>To sow.</i>	کارد karud.
کشتن kishnun, <i>The same.</i>	کارد karud.
کزاشتن goozashtun, <i>To quit.</i>	کزارد goozarud.
گذشتن goozushtun, <i>To pass over.</i>	گذرد goozurud.
انپاشتن umpashtun, <i>To fill.</i>	انپارد umparud.
انگاشتن ungashtun, <i>To suppose.</i>	انگارد ungarud.
نگاشتن nigashtun, <i>To write.</i>	نگارد nigarud.
داشتن dashtun, <i>To have.</i>	دارد darud.

Irregulars.

نویستن nuweeshtun, <i>To write.</i>	نویسد nuweesud.
نوبشتن nubishtun, <i>The same.</i>	نویسد nuweesud.
کشتن kooshtun, <i>To kill.</i>	کشد kooshud.

گشتن gushtun, <i>To become; also, to alter.</i>	گرد gurdud.
هشتن hishtun, <i>To loosen.</i>	هک hilud.
شدن shoodun, <i>To be.</i> 7۰642.	شود shuwud.

Imperfect Verbs.

سیرشتن sirishtun, <i>To knead.</i>	سیرشد sirshud.
آغشتن aghishtun, <i>To moisten.</i>	none.
برشتن boorooshtun, <i>To fry.</i>	none.
رشتن rishtun, <i>To twist.</i>	none.

CLASS VII. LETTER ف fe. 7642

When this letter precedes the sign of the infinitive, it is sometimes changed for ب be, in the aorist.

کوفتن koftun, <i>To bruise.</i>	کوبد kobud.
یافتن yaftun, <i>To find.</i>	یابد yabud.
شتافتن shitaftun, <i>To make haste.</i>	شتابد shitabud.
آشوفتن ashooftun, <i>To disturb.</i>	آشوبد ashobud.
آشفتن ashooftun, <i>the same.</i>	آشوبد ashobud.
روفتن rooftun, <i>To sweep.</i>	روبد robud.
شکفتن shikooftun, <i>To be patient.</i>	شکبید shikebud.
تافتن taftun, <i>To spin.</i>	تابد tabud.
فریفتن fureftun, <i>To seduce.</i>	فریبد furebud.
فرفتن furuftun, <i>The same.</i>	فریبد furebud.

Sometimes the letter ف fe, is changed for و waw, —

رفتن ruftun, <i>To go.</i>	رود ruwud.
شنفتن shoonooftun, <i>To hear.</i>	شنود shoonoowud.

Regulars.

کافتن kaftun, <i>To dig.</i>	کافد kafud.
شکافتن shigaftun, <i>To split.</i>	شکافد shigafud.
شوگافتن shoogoofun, <i>To blow, as a flower.</i>	شوگافد shoogoofud.

Irregulars.

خفتن khoostun, *To sleep.* خوابد khwabud, and خفتد khoostud.

سفتن suftun, *To bore.* سنبد sumbud, and سفتد suftud.

گرفتن giriftun, *To seize.* گیرد geerud.

پذیرفتن puzeerooftun, *To accept.* پذیرد puzeerud.

گفتن gooftun, *To speak.* گوید goyud.

Imperfect.

نهفتن nihoostun, *To hide*; which has no aorist.

CLASS VIII. LETTER م meem.

When this letter precedes the infinitive, in forming the aorist it is changed for ی ya. But there is only one verb of this description; viz. آمدن amudun, *To come.* آید ayud.

CLASS IX. LETTER ن noon.

When this letter precedes the sign of the infinitive, it is quiescent; but when employed in the aorist, is accented with a فتح futu.

افکندن oofkundun, *To throw.* اوفکند oofkunud.

افکندن oofkundun, *The same.* افکند oofkunud.

فکندن fikundun, *The same.* فکند fikunud.

کندن kundun, *To dig.* کند kunud.

افشاندن ufshandun, *To diffuse.* افشاند ufshanud.

فشاندن fushandun, *The same.* فشاند fushanud.

خواندن khwandun, *To read.* خواند khwanud.

ماندن mandun, *To remain.* ماند manud.

ستاندن sutandun, *To take.* ستاند sutanud.

CLASS X. LETTER و waw.

When this letter precedes the sign of the infinitive, in some instances the aorist is regularly formed, and sometimes in the place of و waw, the letters ا ulif and ی ya, are used.

Regular formation of the Aorist.

غنون *ghoonoodun, To slumber.* غنود *ghoonooowud.*

بودن *boodun, To be.* بود *boowud.*

درودن *duroodun, To reap,* درود *duroo,ud.*

شنودن *shoonoodun, To hear.* شنود *shoonoo,ud.*

The و waw, changed into ا ulif, and ي ya.

کَشودن *kooshoodun, To open.* کَشاید *kooshayud.*

آلودن *aloodun, To pollute.* آلايد *alayud.*

آسودن *asoodun, To rest.* آساید *asayud.*

نمودن *noomoodun, To shew; also, to appear.* نماید *numayud.*

فرسودن *fursoodun, To decay.* فرساید *fursayud.*

سودن *soodun, To rub.* ساید *sayud.*

افزودن *ufzoodun, To increase.* افزایش *ufzayud.*

فزودن *fuzoodun, To augment.* فزاید *fuzayud.*

زدودن *zudoodun, To polish.* زداید *zudayud.*

اندودن *undoodun, To incrustate.* انداید *undayud.*

پالودن *paloodun, To besmear.* پالاید *palayud.*

پیمودن *pymoodun, To measure.* پیماید *pymayud.*

فرمودن *furmoodun, To order.* فرماید *furmayud.*

CLASS XI. LETTER ي ya.

When this letter precedes the sign of the infinitive, it is dropped in forming the aorist :

بریدن *bureedun, To cleave.* برود *burud.*

پربدن *pureedun, To fly.* پرود *purud.*

درویدن *durweedun, To reap.* درود *durwud.*

پسندیدن *pusundeedun, To approve.* پسندد *pusundud.*

تَازیدن *tazeedun, To run.* تازد *tazud.*

آمرزیدن *amurzedun, To forgive.* آمرزد *amurzud.*

پزوهیدن *puzooheedun, To inquire.* پزوهد *puzoohud.*

تولیدن	tulubeedun, <i>To call.</i>	طلب	tulubud.
خوشیدن	khoomoosheedun, <i>To silence.</i>	خوشد	khoomooshud.
دوشیدن	doosheedun, <i>To milk.</i>	دوشد	dooshud.
چشیدن	chusheedun, <i>To taste.</i>	چشد	chushud.
جنبیدن	joombeedun, <i>To move.</i>	جنبد	joombud.
جنگیدن	jungeedun, <i>To fight.</i>	جنگد	jungud.
جوشیدن	josheedun, <i>To boil.</i>	جوشد	joshud.
کنجیدن	koonjeedun, <i>To contain.</i>	کنجد	koonjud.
غلطیدن	ghulutcedun, <i>To tumble.</i>	غلطد	ghulutud.
رهیدن	ruheedun, <i>To escape.</i>	رهد	ruhud.
جهیدن	juhceedun, <i>To leap, spring.</i>	جهد	juhud.
پیچیدن	pecheedun, <i>To twist.</i>	پیچد	pechud.
خندیدن	khundeedun, <i>To laugh</i>	خندد	khundud.
لغزیدن	lughuzceedun, <i>To slip.</i>	لغزد	lughuzud.
رسیدن	rusceedun, <i>To arrive.</i>	رسد	rusud.
چیدن	cheedun, <i>To gather.</i>	چیند	cheenud.
آفریدن	afreedun, <i>To create.</i>	آفریند	afreenud.
پرهیزیدن	purhezceedun, <i>To restrain one's self.</i>	پرهیزد	purhezud.
پناهندن	punaheedun, <i>To take refuge.</i>	پناهد	punahud.
دیدن	deedun, <i>To see, look.</i>	بیند	beenud.
گزیدن	goozceedun, <i>To choose.</i>	گزیند	goozeenud.

PARADIGMA OF VERBS,

as follows; —

<i>Infin.</i>	امدن Amudun. <i>To come, etc.</i>	رفتن Ruftun. <i>To go, etc.</i>	خفتن Khooftun. <i>To sleep, etc:</i>
<i>Pres.</i>	مي آيد Me-ayud.	ميرود Me-ruwud.	مي خسپد Me-khuspud.
<i>Simp.</i>	آمد	رفت	خفت
<i>pret.</i>	Amud.	Ruft.	Khooft.
<i>Comp.</i>	آمده است	رفته است	خفته است
<i>pret.</i>	Amudu ust.	Ruftu ust.	Khooftu ust.
<i>Pret.</i>	مي آمد	مي رفت	مي خفت
<i>imp.</i>	Me-amud.	Me-ruft.	Me-khooft.
<i>Pret.</i>	مي آمده باشد	مي رفته باشد	مي خفته باشد
<i>sub.</i>	Me-amudu bashud.	Me-ruftu bashud.	Me-khooftu bashud.
<i>Pret.</i>	آمده بود	رفته بود	خفته بود
<i>plup.</i>	Amudu bood.	Ruftu bood.	Khooftu bood
<i>Comp.</i>	آمده باشد	رفته باشد	خفته باشد
<i>fut.</i>	Amudu bashud.	Ruftu bashud.	Khooftu bashud.
<i>1 Fut.</i>	بيايد Bee-ayud.	برود Bi-ruwud.	بخسپد Bi-khuspud.
<i>2 Fut.</i>	خواهد آمد Khawahud amud.	خواهد رفت Khawahud ruft.	خواهد خفت Khawahud khooft.
<i>Imper.</i>	بيايد Bee-ayud.	برود Bi-ruwud.	بخسپد Bi-khuspud.
<i>Aorist.</i>	ايد Ayud.	رود Ruwwud.	خسپد Khuspud.
<i>Part.</i>	آينده	رونده	خسپنده
<i>pres.</i>	Ayindu.	Ruwindu.	Khuspindu.
<i>Part.</i>	آمده	رفته	خفته
<i>past.</i>	Amudu.	Ruftu.	Khooftu.

<i>Infin.</i>	لرزیدن Lurzeedun.	مردن Moordun.	استادن Istadun.
	<i>To tremble, etc.</i>	<i>To die, etc.</i>	<i>To stand, etc.</i>
<i>Pres.</i>	مي لرزد Me-lurzd.	مي ميرد Me-meerud.	مي استد Mc-istud.
<i>Simp.</i>	لرزید pret. Lurzeed.	مرد Moord.	استاد Istad.
<i>Comp.</i>	لرزیده است pret. Lurzeedu ust.	مرده است Moordu ust.	استاده است Istadu ust.
<i>Pret.</i>	مي لرزید imp. Me-lurzeed.	مي مرد Me-moord.	مي استاد Me-istad.
<i>Pret.</i>	مي لرزیده باشد sub. Me-lurzeedu bashud.	مي مرده باشد Me-moordu bashud.	مي استاده باشد Me-istadu bashud.
<i>Pret.</i>	لرزیده بود plup. Lurzeedu bood.	مرده بود Moordu bood.	استاده بود Istadu bood.
<i>Comp.</i>	لرزیده باشد fut. Lurzeedu bashud.	مرده باشد Moordu bashud.	استاده باشد Istadu bashud.
<i>1 Fut.</i>	بلرزد Bi-lurzd.	بميرد Bu-meerud.	باستد Bi-stud.
<i>2 Fut.</i>	خواهد لرزید Khawahud lurzeed.	خواهد مرد Khawahud moord.	خواهد استاد Khawahud istad.
<i>Imper.</i>	بلرزد Bi-lurzd.	بميرد Bu-meerud.	باستد Bi-stud.
<i>Aorist.</i>	لرزد Lurzd.	ميرد Meerud.	استد Istud.
<i>Part.</i>	لرزان and لرزنده pres. Lurzan et lurzindu.	ميرنده Meerindu.	استنده Istindu.
<i>Part.</i>	لرزیده past. Lurzeedu.	مرده Moordu.	استاده Istadu.

<i>Inf.</i>	کریختن	نالیدن	آرمیدن
	Goorekhtun.	Naleedun.	Armeedun.
	<i>To flee, etc.</i>	<i>To lament, etc.</i>	<i>To rest, etc.</i>
<i>Pres.</i>	می کریزد	می نالد	می آرمد
	Me-goorezud.	Me-nalud.	Me-armud.
<i>Simp.</i>	کریخت	نالید	آرمید
<i>pret.</i>	Goorekht.	Naleed.	Armeed.
<i>Comp.</i>	کریخته است	نالیده است	آرمیده است
<i>pret.</i>	Goorekhtu ust.	Naledu ust.	Armedu ust.
<i>Pret.</i>	می کریخت	می نالید	می آرمید
<i>imp.</i>	Me-goorekht.	Me-naleed.	Me-armeed.
<i>Pret.</i>	می کریخته باشد	می نالیده باشد	می آرمیده باشد
	sub. Me-goorekhtu bashud.	Me-naledu bashud.	Me-armeedu bashud.
<i>Pret.</i>	کریخته بود	نالیده بود	آرمیده بود
<i>plup.</i>	Goorekhtu bood.	Naledu bood.	Armedu bood.
<i>Comp.</i>	کریخته باشد	نالیده باشد	آرمیده باشد
<i>fut.</i>	Goorekhtu bashud.	Naledu bashud.	Armeedu bashud.
<i>1 Fut.</i>	بکریزد	بنالد	بیارمد
	Bu-goorezud.	Bi-nalud.	Bee-armud.
<i>2 Fut.</i>	خواهد کریخت	خواهد نالید	خواهد آرمید
	Khawahud goorekht.	Khawahud naleed.	Khawahud armeed.
<i>Imper.</i>	بکریزد	بنالد	بیارمد
	Bu-goorezud.	Bi-nalud.	Bee-armud.
<i>Aorist.</i>	کریزد	نالد	آرمد
	Goorezud.	Nalud.	Armud.
<i>Part.</i>	کریزنده and کرزان	نالان and نالنده	آرمنده
<i>pres.</i>	Goorzan et goorezindu.	Nalan and nalindu.	Armindu.
<i>Part.</i>	کریخته	نالیده	آرمیده
<i>past</i>	Goorekhtu.	Naledu.	Armedu.

<i>Infin.</i>	ترسیدن	خندیدن	افتادن
	Turseedun.	Khundeedun.	Ooftadun.
	To fear, etc.	To laugh, etc.	To fall, etc.
<i>Pres.</i>	می ترسد	می خندد	می افتد
	Me-tursud.	Me-khundud.	Me-ooftud.
<i>Simp.</i>	ترسید	خندید	افتاد
<i>pret.</i>	Turseed.	Khundeed.	Ooftad.
<i>Comp.</i>	ترسیده است	خندیده است	افتاده است
<i>pret.</i>	Turseedu ust.	Khundeedu ust.	Ooftadu ust.
<i>Pret.</i>	می ترسید	می خندید	می افتاد
<i>imp.</i>	Me-turseed.	Me-khundeed.	Me-ooftad.
<i>Pret.</i>	می ترسیده باشد	می خندیده باشد	می افتاده باشد
<i>sub.</i>	Me-turseedu bashud.	Me-khundeedu bashud.	Me-ooftadu bashud.
<i>Pret.</i>	ترسیده بود	خندیده بود	افتاده بود
<i>plup.</i>	Turseedu bood.	Khundeedu bood.	Ooftadu bood.
<i>Comp.</i>	ترسیده باشد	خندیده باشد	افتاده باشد
<i>fut.</i>	Turseedu bashud.	Khundeedu bashud.	Ooftadu bashud.
<i>1 Fut.</i>	بترسد	بخندد	بافتد
	Bi-tursud.	Bi-khundud.	Bi-ftud.
<i>2 Fut.</i>	خواهد ترسید	خواهد خندید	خواهد افتاد
	Khawahud turseed.	Khawahud khundeed.	Khawahud ooft ad
<i>Imper.</i>	بترسد	بخندد	بفتد
	Bi-tursud.	Bi-khundud.	Bi-ftud.
<i>Aorist.</i>	ترسد	خندد	افتد
	Tursud.	Khundud.	Ooftud.
<i>Part.</i>	ترسنده	خندنده	افتان
<i>pres.</i>	Tursau et tursindu.	Khundau et khundindu.	Ooftau and ooftindu.
<i>Part.</i>	ترسیده	خندیده	افتاده
<i>past.</i>	Turseedu.	Khundeedu.	Ooftadu.

<i>Infin.</i>	خوردن	نوشیدن	آوردن
	Khoordun.	Nosheedun.	Awurdun.
	<i>To eat, etc.</i>	<i>To drink, etc.</i>	<i>To bring, etc.</i>
<i>Pres.</i>	مي خورد	مي نوشد	مي آورد
	Me-khoorud.	Me-noshud.	Me-awurud.
<i>Simp.</i>	خورد	نوشيد	آورد
<i>pret.</i>	Khoord.	Nosheed.	Awurd.
<i>Comp.</i>	خورده است	نوشيده است	آورده است
<i>pret.</i>	Khoordu ust.	Nosheedu ust.	Awurdu ust.
<i>Pret.</i>	مي خورد	مي نوشيد	مي آورد
<i>imp.</i>	Me-khoord.	Me-nosheed.	Me-awurd.
<i>Pret.</i>	مي خورده باشد	مي نوشيده باشد	مي آورده باشد
<i>sub.</i>	Me-khoordu bashud.	Me-nosheedu bashud.	Me-awurdu bashud.
<i>Pret.</i>	خورده بود	نوشيده بود	آورده بود
<i>plup.</i>	Khoordu bood.	Nosheedu bood.	Awurdu bood.
<i>Comp.</i>	خورده باشد	نوشيده باشد	آورده باشد
<i>fut.</i>	Khoordu bashud.	Nosheedu bashud.	Awurdu bashud.
<i>1 Fut.</i>	بخورد	بنوشد	بيارد
	Bu-khoorud.	Bi-noshud.	Bee-arud.
<i>2 Fut.</i>	خواهد خورد	خواهد نوشيد	خواهد آورد
	Khwahud khoord.	Khwahud nosheed.	Khwahud awurd.
<i>Imper.</i>	بخورد	بنوشد	بيارد and بيار
	Bu-khoorud.	Bi-noshud.	Bee-ar and bee-arud.
<i>Aorist.</i>	خورد	نوشد	آورد
	Khoorud.	Noshud.	Awurud.
<i>Part.</i>	خورنده	نوشنده	آورنده
<i>pres.</i>	Khoorindu.	Noshindu.	Awurindu.
<i>Part.</i>	خورده	نوشيده	آورده
<i>past</i>	Khoordu.	Nosheedu.	Awurdu.

<i>Infin.</i>	نوشتن ^۱	زدن	کزدن
	Nuwishtun.	Zudun.	Goozedun.
	<i>To write, etc.</i>	<i>To strike, etc.</i>	<i>To bite, etc.</i>
<i>Pres.</i>	می نویسد	می زند	می کزد
	Me-nuwecsud.	Me-zunud.	Me-goozud.
<i>Simp.</i>	نوشت	زد	کزید
<i>pret.</i>	Nuwisht.	Zud.	Goozed.
<i>Comp.</i>	نوشته است	زده است	کزیده است
<i>pret.</i>	Nuwishtu ust.	Zudu ust.	Goozeedu ust.
<i>Pret.</i>	می نوشت	می زد	می کزد
<i>imp.</i>	Me-nuwisht.	Me-zud.	Me-goozed.
<i>Pret.</i>	می نوشته باشد	می زده باشد	می کزیده باشد
<i>sub.</i>	Me-nuwishtu bashud.	Me-zudu bashud.	Me-goozeedu bashud.
<i>Pret.</i>	نوشته بود	زده بود	کزیده بود
<i>plup.</i>	Nuwishtu bood.	Zudu bood.	Goozeedu bood.
<i>Comp.</i>	نوشته باشد	زده باشد	کزیده باشد
<i>fut.</i>	Nuwishtu bashud.	Zudu bashud.	Goozeedu bashud.
<i>1 Fut.</i>	بنویسد	بزند	بکزد
	Bu-nuweesud.	Bi-zunud.	Bu-goozud.
<i>2 Fut.</i>	خواهد نوشت	خواهد زد	خواهد کزید
	Khawahud nuwisht.	Khawahud zud.	Khawahud goozed.
<i>Imp.</i>	بنویسد	بزند	بکزد
	Bu-nuweesud.	Bi-zunud.	Bu-goozud.
<i>Aorist.</i>	نویسد	زند	کزد
	Nuweesud.	Zunud.	Goozud.
<i>Part.</i>	نویسنده	زنان and زننده	کزان and کزننده
<i>pres.</i>	Nuweesindu.	Zunan and zunindu.	Goozan et goozindu.
<i>Part.</i>	نوشته	زده	کزیده
<i>past.</i>	Nuwishtu.	Zudu.	Goozeedu.

<i>Infin.</i>	کشتن Kooshtun.	دادن Dadun.	شکستن Shikustun.
	<i>To kill, etc.</i>	<i>To give, etc.</i>	<i>To break, etc.</i>
<i>Pres.</i>	می کشد Me-kooshud.	می دهد Me-dihud.	می شکند Me-shikunud.
<i>Simp.</i>	کشت Koosht.	داد Dad.	شکست Shikust.
<i>pret.</i>			
<i>Comp.</i>	کشته است Kooshtu ust.	داده است Dadu ust.	شکسته است Shikustu ust.
<i>pret.</i>			
<i>Pret.</i>	می کشت Me-koosht.	می داد Me-dad.	می شکست Me-shikust.
<i>imp.</i>			
<i>Pret.</i>	می کشته باشد Me-kooshtu bashud.	می داده باشد Me-dadu bashud.	می شکسته باشد Me-shikustu bashud.
<i>sub.</i>			
<i>Pret.</i>	کشته بود Kooshtu bood.	داده بود Dadu bood.	شکسته بود Shikustu bood.
<i>plup.</i>			
<i>Comp.</i>	کشته باشد Kooshtu bashud.	داده باشد Dadu bashud.	شکسته باشد Shikustu bashud.
<i>fut.</i>			
1 <i>Fut.</i>	بکشد Bu-kooshud.	بدهد Bi-dihud.	بشکند Bi-shikunud.
2 <i>Fut.</i>	خواهد کشت Kwahun koosht.	خواهد داد Kwahun dad.	خواهد شکست Kwahun shikust.
<i>Imp.</i>	بکشد Bu-kooshud.	بدهد Bi-dihud.	بشکند Bi-shikunud.
<i>Aorist.</i>	کشد Kooshud.	دهد Dihud.	شکند Shikunud.
<i>Part.</i>	کشنده Kooshindu.	دهان and دهنده Dihan and dihindu.	شکندنده Shikunindu.
<i>pres.</i>			
<i>Part.</i>	کشته Kooshud.	داده Dadu.	شکسته Shikustu.
<i>nast.</i>			

<i>Infin.</i>	شستن Shoostun. <i>To wash, etc.</i>	دیدن Deedun. <i>To see, etc.</i>	بردن Boordun. <i>To carry, etc.</i>
<i>Pres.</i>	می شوید Me-shoyud.	می بیند Me-beenud.	می برد Me-burud.
<i>Simp.</i>	شست	دید	برد
<i>pret.</i>	Shoost.	Deed.	Boord.
<i>Comp.</i>	شسته است	دیده است	برده است
<i>pret.</i>	Shoostu ust.	Deedu ust.	Boordu ust.
<i>Pret.</i>	می شست	می دید	می برد
<i>imp.</i>	Me-shoost.	Me-deed.	Me-boord.
<i>Pret.</i>	می شسته باشد	می دیده باشد	می برده باشد
<i>sub.</i>	Me-shoostu bashud.	Me-deedu bashud.	Me-boordu bashud.
<i>Pret.</i>	شسته بود	دیده بود	برده بود
<i>plup.</i>	Shoostu bood.	Deedu bood.	Boordu bood.
<i>Comp.</i>	شسته باشد	دیده باشد	برده باشد
<i>fut.</i>	Shoostu bashud.	Deedu bashud.	Boordu bashud.
<i>1 Fut.</i>	بشوید Bi-shoyud.	به بیند Bu-beenud.	ببرد Bi-burud.
<i>2 Fut.</i>	خواهد شست Khawahud shoost.	خواهد دید Khawahud deed.	خواهد برد Khawahud boord.
<i>Imper.</i>	بشوید Bi-shoyud.	ببیند Bu-beenud.	ببرد Bi-burud.
<i>Aorist.</i>	شوید Shoyud.	بیند Beenud.	برد Burud.
<i>Part.</i>	شوینده	بیننده	برنده
<i>pres.</i>	Shovindu.	Beenindu.	Burindu.
<i>Part.</i>	شسته	دیده	برده
<i>past.</i>	Shoostu.	Deedu.	Boordu.

<i>Infin.</i>	دوختن	تراشیدن	کسترانیدن
	Dokhtun.	Turasheedun.	Goosturaneedun.
	<i>To set, etc.</i>	<i>To scrape, etc.</i>	<i>To spread, etc.</i>
<i>Pres.</i>	می دوزد	می تراشد	می کستراند
	Me-dozud.	Me-turashud.	Me-goosturanud.
<i>Simp.</i>	دوخت	تراشید	کسترانید
<i>pret.</i>	Dokht	Turasheed.	Goosturaneed.
<i>Comp.</i>	دوخته است	تراشیده است	کسترانیده است
<i>pret.</i>	Dokhtu ust.	Turasheedu ust.	Goosturaneedu ust.
<i>Pret.</i>	می دوخت	می تراشید	می کسترانید
<i>imp.</i>	Me-dokht.	Me-turasheed.	Me-goosturanced.
<i>Pret.</i>	می کسترانیده باشد	می تراشیده باشد	می دوخته باشد
<i>sub.</i>	Me-dokhtu bashud.	Me-turasheedu bashud.	Me-goosturaneedu bashud.
<i>Pret.</i>	دوخته بود	تراشیده بود	کسترانیده بود
<i>plup.</i>	Dokhtu bood.	Turasheedu bood.	Goosturaneedu bood.
<i>Comp.</i>	دوخته باشد	تراشیده باشد	کسترانیده باشد
<i>fut.</i>	Dokhtu bashud.	Turasheedu bashud.	Goosturaneedu bashud.
<i>1 Fut.</i>	بدوزد	بتراشد	بکستراند
	Bi-dozud.	Bi-turashud.	Bi-goosturanud.
<i>2 Fut.</i>	خواهد دوخت	خواهد تراشید	خواهد کسترانید
	Khwahud dokht. Khwahud turasheed. Khwahud goosturaneed.		
<i>Imper.</i>	بدوزد	بتراشد	بکستراند
	Bi-dozud.	Bi-turashud.	Bi-goosturanud.
<i>Aorist.</i>	دوزد	تراشد	کستراند
	Dozud.	Turashud.	Goosturanud.
<i>Part.</i>	دوزنده	تراشنده	کستراننده
<i>pres.</i>	Dozindu.	Turashindu.	Goosturanindu.
<i>Part.</i>	دوخته	تراشیده	کسترانیده
<i>past.</i>	Dokhtu.	Turashcedu.	Goosturaneedu.

<i>Infen.</i>	گرفتن	کشیدن	شمردن
	Giriftun.	Kusheedun.	Shoomoordun.
	To seize, etc.	To pull, etc.	To number, etc.
<i>Pres.</i>	میگیرد	می کشد	می شمرد
	Me geerud.	Me-kushud.	Me-shoomoorud.
<i>Simp.</i>	گرفت	کشید	شمرد
<i>pret.</i>	Girift.	Kusheed.	Shoomoord.
<i>Comp.</i>	گرفته است	کشیده است	شمرده است
<i>pret.</i>	Giriftu ust.	Kusheedu ust.	Shoomoordu ust.
<i>Pret.</i>	می گرفت	می کشید	می شمرد
<i>imp.</i>	Me-girift.	Me-kusheed.	Me-shoomoorud.
<i>Pret.</i>	می گرفته باشد	می کشیده باشد	می شمرده باشد
<i>sub.</i>	Me-giriftu bashud.	Me-kusheedu bashud.	Me-shoomoordu bashud.
<i>Pret.</i>	گرفته بود	کشیده بود	شمرده بود
<i>plup.</i>	Giriftu bood.	Kusheedu bood.	Shoomoordu bood.
<i>Comp.</i>	گرفته باشد	کشیده باشد	شمرده باشد
<i>fut.</i>	Giriftu bashud.	Kusheedu bashud.	Shoomoordu bashud.
<i>1 Fut.</i>	بگیرد	بکشد	بشمرد
	Bu-geerud.	Bi-kushud.	Bi-shoomoorud.
<i>2 Fut.</i>	خواهد گرفت	خواهد کشید	خواهد شمرد
	Khawahud girift.	Khawahud kusheed.	Khawahud shoomoord.
<i>Imper.</i>	بگیرد	بکشد	بشمرد
	Bu-geerud.	Bi-kushud.	Bi-shoomoorud.
<i>Aorist.</i>	گیرد	کشد	شمرد
	Geerud.	Kushud.	Shoomoorud.
<i>Part.</i>	گیرنده	کشان and کشنده	شمرنده
<i>pres.</i>	Geerindu.	Kushan and kushindu.	Shoomoorindu.
<i>Part.</i>	گرفته	کشیده	شمرده
<i>past.</i>	Giriftu.	Kusheedu.	Shoomoordu.

<i>Infin.</i>	جستن	ساختن	کندیدن
	Joostun.	Sakhtun.	Kundeedun.
	<i>To search, etc.</i>	<i>To make, etc.</i>	<i>To dig, etc.</i>
<i>Pres.</i>	مي جوید	مي سازد	مي کندد
	Me-joyud.	Me-sazud.	Me-kundud.
<i>Simp.</i>	جست	ساخت	کندید
<i>pret.</i>	Joost.	Sakht.	Kundeed.
<i>Comp.</i>	جسته است	ساخته است	کندیده است
<i>pret.</i>	Joostu ust.	Sakhtu ust.	Kundeedu ust.
<i>Pret.</i>	مي جست	مي ساخت	مي کندید
<i>imp.</i>	Me-joost.	Me-sakht.	Me-kundeed.
<i>Pret.</i>	مي جسته باشد	مي ساخته باشد	مي کندیده باشد
<i>sub.</i>	Me-joostu bashud.	Me-sakhtu bashud.	Me-kundeedu bashud.
<i>Pret.</i>	جسته بود	ساخته بود	کندیده بود
<i>plup.</i>	Joostu bood.	Sakhtu bood.	Kundeedu bood.
<i>Comp.</i>	جسته باشد	ساخته باشد	کندیده باشد
<i>fut.</i>	Joostu bashud.	Sakhtu bashud.	Kundeedu bashud.
<i>1 Fut.</i>	بجوید	بسازد	بکندد
	Bi-joyud.	Bi-sazud.	Bi-kundud.
<i>2 Fut.</i>	خواهد جست	خواهد ساخت	خواهد کندید
	Khwahud joost.	Khwahud sakht.	Khwahud kundeed.
<i>Imper.</i>	بجوید	بسازد	بکندد
	Bi-joyud.	Bi-sazud.	Bi-kundud.
<i>Aorist.</i>	جوید	سازد	کندد
	Joyud.	Sazud.	Kundud.
<i>Part.</i>	جویان and جوینده	سازنده	کندان and کندنده
<i>pres.</i>	Joyan and joyindu.	Sazindu.	Kundan and kundindu.
<i>Part.</i>	جسته	ساخته	کندیده
<i>past.</i>	Joostu.	Sakhtu.	Kundeedu.

<i>Infin.</i>	نمودن	کداختن	آموختن
	Numoodun.	Goodakhtun.	Amokhtun.
	<i>To appear, etc.</i>	<i>To dissolve, etc.</i>	<i>To learn, etc.</i>
<i>Pres.</i>	می نماید	می کدازد	می آموزد
	Me-numayud.	Me-goodazud.	Me-amozud.
<i>Simp.</i>	نمود	کداخت	آموخت
<i>pret.</i>	Numood.	Goodakht.	Amokht.
<i>Comp.</i>	نموده است	کداخته است	آموخته است
<i>pret.</i>	Numoodu ust.	Goodakhtu ust.	Amokhtu ust.
<i>Pret.</i>	می نمود	می کداخت	می آموخت
<i>imp.</i>	Me-numood.	Me-goodakht.	Me-amokht.
<i>Pret.</i>	می نموده باشد	می کداخته باشد	می آموخته باشد
<i>sub.</i>	Me-numoodu bashud.	Me-goodakhtu bashud.	Me-amokhtu bashud.
<i>Pret.</i>	نموده بود	کداخته بود	آموخته بود
<i>plup.</i>	Numoodu bood.	Goodakhtu bood.	Amokhtu bood.
<i>Comp.</i>	نموده باشد	کداخته باشد	آموخته باشد
<i>ut.</i>	Numoodu bashud.	Goodakhtu bashud.	Amokhtu bashud.
<i>1 Fut.</i>	بنماید	بکدازد	بباموزد
	Bi-numayud. *	Bu-goodazud.	Bee-amozud.
<i>2 Fut.</i>	خواهد نمود	خواهد کداخت	خواهد آموخت
	Khawahud numood.	Khawahud goodakht.	Khawahud amokht.
<i>Impe.</i>	بنماید	بکدازد	بباموزد
	Bi-numayud.	Bu-goodazud.	Bee-amozud.
<i>Aorist.</i>	نماید	کدازد	آموزد
	Numayud.	Goodazud.	Amozud.
<i>Part.</i>	نماینده and نمایان	کدازنده	آموزنده
<i>pres.</i>	Numayan et numayindu.	Goodazindu.	Amozindu.
<i>Part.</i>	نموده	کداخته	آموخته
<i>past.</i>	Numoodu.	Goodakhtu.	Amokhtu.

<i>Infin.</i>	پیچیدن	کشادن	بستن
	Peeheedun.	Kooshadun.	Bustun.
	To twist, etc.	To open, etc.	To shut, etc.
<i>Pres.</i>	می پیچد	می کشاید	می بندد
	Me-pechud.	Me-kooshayud.	Me-hundud.
<i>Simp.</i>	پیچد	کشاد	بست
<i>pret.</i>	Peeheed.	Kooshad.	Bust.
<i>Comp.</i>	پیچیده است	کشاده است	بسته است
<i>pret.</i>	Peeheedu ust.	Kooshadu ust.	Bustu-ust.
<i>Pret.</i>	می پیچید	می کشاد	می بست
<i>imp.</i>	Me-pecheed.	Me-kooshad.	Me-bust.
<i>Pret.</i>	می پیچیده باشد	می کشاده باشد	می بسته باشد
<i>sub.</i>	Me-pecheedu bashud.	Me-kooshadu bashud.	Mc-bustu bashud.
<i>Pret.</i>	پیچیده بود	کشاده بود	بسته بود
<i>plup.</i>	Peeheedu bood.	Kooshadu bood.	Bustu bood.
<i>Comp.</i>	پیچیده باشد	کشاده باشد	بسته باشد
<i>fut.</i>	Peeheedu bashud.	Kooshadu bashud.	Bustu bashud.
<i>1 Fut.</i>	به پیچد	بکشاید	به بندد
	Bu-pechud.	Bu-kooshayud.	Bu-bundud.
<i>2 Fut.</i>	خواهد پیچید	خواهد کشاد	خواهد بست
	Khwahud pecheed.	Khwahud kooshad.	Khwahud bust.
<i>Imper.</i>	به پیچد	بکشاید	به بندد
	Bu-pechud.	Bu-kooshayud.	Bu-bundud.
<i>Aorist.</i>	پیچد	کشاید	بندد
	Pechud.	Kooshayud.	Bundud.
<i>Part.</i>	پیچنده and پیچان	کشاینده	بندنده
<i>pres.</i>	Pechan et pechindu.	Kooshayindu.	Bundindu.
<i>Part.</i>	پیچیده	کشاده	بسته
<i>past.</i>	Peeheedu.	Kooshadu.	Bustu.

THE VARIOUS PROPERTIES OF THE LETTERS.

ا Ulif.

WHEN this letter is prefixed to a word of only two letters, it is always accented with a فتح *ful/h*, the consequent letter retaining its own proper accent, and the sense continuing the same : as بر *bur*, and ابر *ubur*, *upon*; بي *be*, and ابي *ube* *without*; با *ba*, and ابا *uba*, *with*. But when it is prefixed to a word of three or more letters the accent is transferred to it, and the second letter is quiescent without making any change in the meaning. Thus :

شکم *shikum*, or اشکم *ishkum*, *the belly*.

ستم *situm*, استم *istum*, *violence*.

شتلم *shootuloom*, اشتلم *ooshtuloom*, *force*.

سهندر *sumundur*, اسهندر *usmundur*, *a salamander*.

If it occurs in the middle of a word, it expresses supplication or wishing, in which form it is used in the aorist : as دهاد *dihad*, *may he give*; کناد *koonad*, *may he do*; میراد *merad*, *may he die*.

It is also sometimes redundant in the middle of a word : as سیه سر *siyu sur*, and سیه سار *siyu sar*, *black headed*; آمرزگر *amoorz-gur*, and آمرزگار *amoorz-gar*, *a forgiver*, are indifferently used for each other. Some, however, maintain, that سر *sur*, and سار *sar*, گر *gur*, and کار *gar*, are distinct words, and that therefore the ا *ulif*, is not redundant.

It is sometimes used at the end of a word to express the vocative : as دلا *dila*, *O heart*! جانا *jana*, *O life*!

Sometimes it serves to express abundance; as خوشا *khoosha*, *vastly glad*; بسا *busa*, *very much*.

It is also used in forming the active participle, or noun of action, thus :

دانا dana,	or	داننده danindu, <i>wise</i> .
بینا beena,		بیننده beenindu, <i>beholder</i> .
کوشا kosha,		کوشنده koshindu, <i>one striving</i> .
نیوشا neyusha,		نیوشنده neyushindu, <i>a hearer</i> .

And sometimes it is used merely to embellish a word; as سلطانیا sooltanee, *sovereignty*, and درویشیا durweshee, *a monkish life*; which form is frequently found in ancient, but rarely in modern authors.

It is also used in the formation of a class of nouns, in the same manner as ی ya, after infinitives;

فراخا furakha, <i>extension</i> .	زرفا zurfa, <i>depth</i> .
درازا duraza, <i>length</i> .	پهنا puhuna, <i>breadth</i> .

Sometimes it is used to unite together two words of the same signification; as دوشادوش dosh-a-dosh, *shoulder to shoulder*, لبالب lub-a-lub, *brimful*, مالامال mal-a-mal, *the same*, کوناگون goon-a-goon, *various*. Sometimes it is permuted into د dal, as باین baeeen, and بدین budeen, *after this manner*, بان b'an, and بدان budan, *after that manner*. And also it is changed into ی ya, as ارمغان irmooghan, and یرمغان yirmooghan, *a rare present*.

ب Be.

This letter is used as a conjunction and preposition, and likewise to express an oath; and sometimes it is redundant, or merely ornamental. When it is prefixed to a word accented by ضم zumm, it also takes ضم zumm; but prefixed to any other accent it takes کسر kusr; as کو go, and بگو boogo, *speak thou*, زن zun, and بزن bizun, *strike thou*, گیر geer, and بگیر bigeer, *seize thou*.

And sometimes it is redundant, when the word to which it is prefixed is followed by the particle در dur, or بر bur, as بدزیدر bu-durya dur, which is the same as در دریا dur durya, *in the river*, and بسر بر bu-sur bur, or بر سر bur sur, *on the head*.

It is permuted into و waw, as آب ab, into آو a_o, *water*, خواب khwab, into خواو khwa_o, *sleep*, and سیب seb, into سیو sew, *an apple*.

And sometimes it is changed into ف fe, as زبان zuban, into زفان zufan, *the tongue*. Likewise into م meem, as عرب urb, into عرم urm, *a grape stone*.

It is likewise an inseparable preposition, signifying *with, in, because, for, on account of, by, etc.*

پ Pc.

This letter never occurs in any Arabic word. It is permuted into ف fe, as سپید sooped, into سفید soofed, *white*, پیل pecl, into فیل feel, *an elephant*. And sometimes it is changed into ب be, as پزده Puzdu, into بزده Buzdu, *the name of a city*.

ت Tc.

This letter is used to express the second person singular. When it is initial, and accented with a ضم zumm, the word is made complete by the addition of و waw, which is slightly sounded; as تو to, *thou*. But if it is joined to another word, the letter و waw, is not introduced; as ترا toora, *thine*. When ت te, is final, it is quiescent; as کت k'ut, *that thou*, بایدت bayud-ut, *it be-hoveth thee*, باشدت bashud-ut, *thou must be*. And it is thus used to express the passive voice, as کدترا کفتم ki toora gooftum, *that which I said to thee*. Sometimes it is used for the noun governed: as اینت een-ut, and آنت an-ut, *this or that belonging*

to thee. Sometimes it has the same signification as the possessive pronoun خود khood, thus :

گفت بامن فروش باغ را

Gooft ba mun furosh bagh-ut-ra.

He said to me, sell thy own garden.

This letter is permuted into د dal, as بت boot, into بد bood, an idol, and تoot, into تود tood, a mulberry. When final, it is sometimes redundant; as کوس kos, and کوست kosut, a drum, فراموش furamosh, and فراموشت furamoshut, forgetfulness.

But its proper name, which is تا ta, is used for annunciation, and also for caution; as—

ز صاحب غرض تا سخن شنوی اگر کار بندی پشیمان شوی

Zu-sahibi ghuruz ta sookhun nu-shoonuwee;

Ugur kar bundee, pusheman shuwee.

Listen not to the words of an interested person;

For, if you act in conformity thereto, you will repent it.

And it is very commonly used like the Arabic particle الی ila, to signify termination; as—to, until, even to, as far as. It also expresses the object of something; as—

فلانرا زدم تا فلان کار نکند

Foolan-ra zudum ta foolan kar nu-koonud.

I struck such a one, in order that he might not do such a business.

ث Se, or The.

This letter never occurs in any word that is not originally either Arabic or Turkish.

ج Jeem.

This letter is sometimes permuted into the Persian ز zhe, as ک kuj, into کز kuzh, crooked, چوچه chooju, into چوزه choozhu,

a chicken. It is also sometimes changed into ش sheen, as کاج kaj, into کاش kash, *would to heaven!*

چ Che.

This letter is peculiar to the Persian. It is permuted into ش sheen, as کچی kachee, into کاشی kashee, *a kind of painted tiles.*

ح He, or Hæ hoottee.

This letter is not used in Persian words, being permuted into ه he, as هال hal, which originally was حال hal, *quiet, firmness, etc.*

خ Khe.

This letter is permuted into غ ghyn, as تاج takh, into تاغ tagh, *the name of a tree*; and sometimes into ه he, as خاک khak, and هاک hak, *an egg*, خمیر khujeer, into هجیر hujeer, *good and approved*. Its name, or خا kha, is the imperative of خائیدن khæedun, *to chew*, and in composition خائنده khæindu, *a chewer*.

ذ Dal.

This letter is used as a final for forming the aorist; as زند zu-rud, *he may strike*, گذارد goozarud, *he may quit*. It is permuted into ت te, as خاد khad, or خات khat, *a kite*, شواد shuwad, and شوات shuwat, *may it be*. Also into ذ zal, as آذر adoor, and آذر azoor, *fire*.

ذ Zal.

This is distinguished from the foregoing letter, by the following rule;

When preceded by any immoveable letter, excepting ا ulif, و waw, ي ya, you read ذ dal; but when it follows either of these letters, however pointed, or any other letter accented, in these cases it is pronounced ذ zal, but, in general, it is more correct to read as they occur. The ancient Persians esteemed the ذ dal, most eloquent.

Note. The letters ا ulif, و waw, ي ya, which are in fact the broad vowels, or *matres lectionis*, the Arabian grammarians call *hurfi illut*, and all the rest, or the consonants, are named *hurfi suheek*.

ر Re.

It is permuted into ل lam, as چنار chunar, into چنال chunal, *name of the tree*, ریحار reechar, and ریحال reechal, *new cheese*, روخ rokh, and لوح lokh, *a species of grass*.

Its name را ra, is used in construction, to mark the oblique case; as —

کسانرا نشد ناوک اندر حریر

Kusan-ra nu-shood nawuk undur hureer.

No one's arrow penetrated the silken garment.

Sometimes it is redundant; as خدارا burāe Khooda-ra, *for God's sake*. It also is used to signify, *for the sake of*; as خدارا Khooda-ra, *for God's sake*.

ز Ze.

Is sometimes permuted into the Arabic ج jeem, as روز roz, into روج roj, *day*. And into Persian چ chc, پزشکی puzshuk, and پچشک puchshuk, *a physician*. Likewise into غ ghyn, as کریز goorez, and کریغ gooregh, *flight*; and also into س seen, as ایاز Yyaz, and ایاس Yyas, *a proper name*. Its proper name ز za, is the imperative of زایدن zaecdun, *to bring forth young*, and serves in forming the present participle زاینده zaeendu, *bringing forth*.

ژ Zhe.

This letter is peculiar to Persian, and is sometimes permuted into the Arabic ج jeem, as کاز kazh, and کاج kaj, *squint-eyed*, لاجورد lazhoorud, and لاجورد lajóorud, *Lapis lazuli*.

س Seen.

This letter is permuted into ش sheen, as کستی kistee, and کشتی kishtee, *a boat*, which formerly was written with a س seen, also فرشته firishtu, *an angel*, which is a corruption of فرسته furistu, or فرستاده furistadu, *sent, or a messenger*. It is likewise changed into ه he, as خروس khooroos, and خروء khooroo, *a cock*; and sometimes into چ che, as خروس khooroos, and خروج khoorooch, *the same*.

ش Sheen.

This letter is used to express the third person singular of the participle past; as زدش zud-ush, *struck him*. Sometimes it is the sign of the noun governed; as چشمش chushm-ush, *his eye*, رویش rooie-sh, *his face*. It is permuted into ج jeem, as کاش kash, into کاج kaj, *sorrow*; and also into س seen, as شار shar, and سار sar, *the name of a bird*; and شارک sharik, or سارک sarik, *a bird, called in Bengal the Myna*. It is used to express the verbal noun (مصدر *Hasili musdur*); as دانش dan-ish, *knowledge*, بینش becn-ish, *sight*; in which case it is placed at the end of the imperative. Its name نشین sheen, is the imperative of نشستن nishustun, *to sit*; and in composition نشیننده nusheenindu, *a sitter*.

ص Sad, ض Zad, ط To, ظ Zo, ع Uen.

These five letters occur not in Persian words, but are peculiar to the Arabic language. Formerly the words صد sud, and شصت shust, were written سد sud, and شست shust, but modern authors, in order to lessen the confusion occasioned by mistakes in the diacritical points, introduced these letters; for, the words طراز turaz, *ornament*, طپیدن tupeedun, *to flounce*, تپانچه tupanchu, *a flap*, طلا tila, *gold*, and many others, should properly be written with ت te, but as this letter may easily be confounded with

ب be, پ pe, ث se, ن noon, and ي ya, the other has been introduced in its place. For the some reason the letter ع uen, whenever found in a Persian word, was originally ا ulif.

غ Ghyn.

This letter, having, the arithmetical power 1000, is frequently used in poetry to signify the بلبل boolbool, or *nightingale*, said to have a thousand melodious notes.

It is sometimes redundant, when final; as کيا kyā, and کياغ kyāgh, *grass*, چرا chura, and چراغ churagh, *pasture*. Modern authors sometimes change it into ق qaf, as اياغ yiyagh, and اياق yiyāq, *a cup*, چناغ chunagh, and چناق chunaq, *a saddle-cloth, etc.* It is also permuted into the Persian ک kaf, as گوچی ghuochee, and کوچي kuochee, *a small pit.*

ف Fe.

This letter is permuted into پ pe, ب be, and و waw, as کشتاسف Kishtasf, into کشتاسپ Kishtasp, *a proper name*, زفان zufan, and زبان zuban, *the tongue*, فام fam, and وام wam, *debt.*

Its proper name, or فا fa, is equivalent with با ba; as فاوگفت fao gooft, and بااوگفت ba,o gooft, *said to him.*

ق Qaf.

This letter is not properly used in Persian; but whenever it is found, has been substituted for غ ghyn, or ک kaf, as قالیچه qalecchu, originally, غالیچه ghaleechu, *a carpet*, قند qund, properly کند kund, *sugar-candy.*

ک Kaf.

This letter serves to express the diminutive, either out of contempt, as, مردک murduk, *a little despicable man*; or from affection, as, تفلک بیپد tifuluk be pidur, *a little orphan.* Sometimes when final, it is redundant; as زلو zooloo, and زلوک zoolook,

*a leech; پرستو purustoo, and پرستوک purustook, a swallow.

When prefixed as an expletive to an attribute, or before a noun of action, and also when redundant; it is accented with a کسر kusr; and in order to express the accent, the slight ه he, is added to it; thus, که ki, *when*. Sometimes it stands for هرکه hur-ki, *whoever*, and کدام koodam, *who? which? what?* as که گفت و که شنید ki gooft o ki shooneed, *who spoke? and who heard?* Its proper name or کاف kaf, is the imperative of کاften kaftun, *to dig*, and in composition کافنده kafindu, *digger*.

گ Gaf.

This letter is peculiar to Persian. The natives of Mawur-ool-nuhur often confound it with the Arabic ک kaf.

Persian.	Mawur-ool-nuhur.
گشاد gooshad.	کشاد kooshad, <i>he opened</i> .
سنگ sung.	سنگ sunk, <i>a stone</i> .
خوگ khoog	خوک khook, <i>a hog</i> .

ل Lam.

This letter and ر re., are permuted one for the other.

م Meem.

This letter sometimes unites the nominative governing the verb, or the first person singular; as اورا گوftم gooft-um ora, *I spoke to him*, or *I told him*: and at other times, the accusative; as فلان کس گوftم foolan kus gooft-um, *such a one told me*.

Sometimes it is struck out by syncope; as —

گوftم که کلی بچینم از باغ گل دیدم و مست شد ببوئی

Gooftum ki goole bu-cheenum uz bagh,

Gool deedum o must shood bu-booe.

I said, I will gather a flower from this garden;

I saw a flower, and was intoxicated with its fragrance.

Prefixed to the imperative, it forms the prohibitive, in which case it is accented with a **فتح** *futḥ*; as **مُزْن** *mu-zun*, *strike not thou*, **مُكُو** *mu-go*, *speak not thou*, **مُرُو** *mu-ro*, *go not thou*.

It is an invariable rule, that when two of these letters occur together, one is rejected. Vide page 10, **نِيم** *neem*.

ن Noon.

This letter is prefixed to express negation; as **نُكُرْد** *nu-kurd*, *he did not*, **نُكُفْتُ** *nu-gooft*, *he spoke not*. When it is not joined to another word, the slight *z* he, is affixed in order to express the **فتح** *futḥ*; as **نُ** *nu*, *not*. When it occurs after either **ا** *ulif*, or **و** *waw*, or **ي** *ya*, it has a nasal sound; as **زبان** *zuban*, and **زفان** *zufan*, *a tongue*; and **زبون** *zuhoon*, *bad*. It is also the last letter of the infinitive of every verb, and in this case is preceded by **ت** *te*, or **د** *dal*.

و Waw.

This letter and **ب** *be*, are interchanged for each other. It is **مَعْرُوف** *mu'arroof*, or *open*, when its preceding letter is accented with a long **ضم** *zumm* (**ضَمِدْ كَشِيدَة** *zummud kusheedu*), as **بُو** *boo*; and *sharp* (or **مُجْهُول** *muj'hool*), when the preceding **ضم** *zumm*, is short, as **تُو** *to*, which can only be distinguished by practice and a good ear.

There are three kinds of **و** *waw*, which are written but not sounded. First, that which is used to express the accent, and complete the word; because, no sound can be expressed by less than two letters; and this occurs after **ت** *te*, **چ** *che*, and **د** *dal*, as **تُو** *to*, *thou*, **چُو** *choo*, *thus*, **دُو** *do*, *two*. The second is called **مَعْدُولَة** *madoolu*, or *deviating*; because, quitting the letter **و** *waw*, the one following is chiefly sounded, and this but slightly: as **خوش** *khoosh*, where

the accent principally falls on the last letter. The letter preceding this kind of و waw, is generally accented with a فتح *fut'h*, although it sometimes has ضم *zumm*, as خوپله *khooplu*, a *blockhead*; and sometimes کسر *kusr*, as خویش *khwesh*, *self*; this is again subdivided into two kinds; first, when the و waw, is followed by ل *lil*, as خواب *khwab*, *sleep*; the second, when followed by either of these letters د *dal*, ر *re*, ز *ze*, س *seen*, ش *sheen*, ن *noon*, or ي *ya*, as خود *khood*, *self*, etc. The third kind is عطف *utf*, or the conjunction copulative, between two nouns or two verbs; as محمد و محمود *Moohumud wu Muħmood*, رفت و آمد *amud wu ruft*, *he came and went*, when it is accented with a فتح *fut'h*; but if the preceding letter is accented with a ضم *zumm*, then the و waw, is hardly distinguished; as رفت و آمد *amud-o-ruft*, *coming and going*, a *thoroughfare*. In Persian prose it is read with a فتح *fut'h*, but in verse it is frequently dropped.

There are two other kinds of و waw,—that which is written but not sounded, as سیاوش *siyawush*; and that which is sounded as well as written, and this is subdivided into ساکن *sakin*, *quiescent*, and متحرک *mootukurrik*, *accented*. The first is added at the end of a word to express the diminutive, as پسر *pisuroo*, a *little son*; the accented is subdivided into that which is sometimes sounded, and sometimes not, as already explained; and the و waw, which is slightly sounded, as ورا گفت *wura gooft*, for او را گفت *ora gooft*, *he spoke to him*; and the redundant, when preceding, the letter ي *ya*, as—

باید دید که تو کار خوب میکنی و یا من میکنم

Bayud deed ki to kar khoob me-koonce wu-ya mun me-koonum.

It must be seen if you do the business well, or I do it.

ۛ He, or Hae huwwuz.

This letter is of two kinds. First, that which is both written

and sounded, whether it be preceded by a letter accented with either ضم zumm, فتح futuḥ, or کسر kusr. When it is retained in forming the plural (vide page 10) in the diminutive, it is accented with a فتح futuḥ, as اُندِه unduh, *grief*, اُندِهک uunduhuk, *little grief*, چِه chuh, *a well*, چِهک chuhuk, *a little well*; کِرِه giruh; *a knot*; کِرِهک giruhuk, *a small knot*. But in construction, it is accented with a کسر kusr; as اُندِه من unduhi mun, *my grief*, چِه من chuhi mun, *my well*, کِرِه من giruhi mun, *my knot*. When the letter preceding ه he, is accented with a فتح futuḥ, an ا ulif, has generally been struck out by syncope; as رِه ruh, *a road*, which was originally رَا rah, and مِه muh, *the moon*, which was مَا mah; and when it is preceded by a ضم zumm, a و waw, has generally been rejected; as اُندِه unduh, *grief*, which originally was اُندو undoh.

Secondly, There are four kinds of ه he, slightly sounded : 1, when used adjectively, as دُندان dundān, *tooth*, دُندانِه dundānu, *teeth*; 2, to ascertain and define time, as يک سالِه yuk salu, *one year*; 3, is used to express the preter tense, as گُفت gooft, and گُفتِه gooftu, *he spoke*; 4, is used to express the final فتح futuḥ, to remove doubt in the signification of two words of the same sound, as جام jam *a cup*; جام jam, or جامِه jamu, *a garment*.

ي Ya.

This letter, when preceded by another letter accented with a کسر kusr, if open, is called ياي معروف yae muṣroof, and if sharp, مجهول ياي yae mujhool. The open کسر kusr is called خالص khalis, *pure*, and the sharp one غیر خالص ghuer khalis, *mixed*. The first kind, or open ياي ya, is used to form the substantive noun, (حاصلِ مبدُر) حاصلِ مبدُر hasili musdur), as زُر بخشي zur-bukhshee, and زُر زُر zur-rezee, *munificence*; and also denotes fitness, as نواختني nuwakhtunee, *meriting fondness*, کشتني kooshtunee, *deserving*

death. The *ياي* *yae mujhool*, restricts the noun to the singular number, as *مردی* *murde*, *one man*. It is used to mark respect, as *فلان مردیست* *foolan murd-est*, *such a one is a great man*. It is also used for three persons of the continuative form of the preter tense, as has been already exemplified in page 13. Its name, or *يا* *ya*, is called *کلمه تردید* *kulmuṣ turdeed*, *the alternative sign*, answering to the Arabic particle *دام* *dām*, *either, whether*.

ADVERBS.

OF PLACE. *اینجا* *een-ja*, *here*; *آنجا* *an-ja*, *there*; *از اینجا* *uz een-ja*, *hence*, *از آنجا* *uz an-ja*, *thence*; *اینسو* *een-soo*, *hither*; *آنسو* *an-soo*, *thither*; *کجا* *koo-ja*, *where*; *از کجا* *uz kooja*, *whence*; *درون* *duroon*, *اندرون* *unduroon*, *within*; *بیرون* *biroon*, *beroon*, *without*; *فرو* *furo*, *فروود* *furood*, *under, beneath*; *بالا* *bala*, *over, upon, above*; *هر کجا که* *hur-koo-ja-ki*, *هر جا که* *hur-ja-ki*, *wheresoever*; *هیچ جا* *hech-ja*, *somewhere*; *هیچ جا نه* *hech-ja-nu*, *nowhere*.

OF TIME. *بامداد* *bamdad*, *سحرگاه* *suhr-gah*, *in the morning*; *شامگاه* *sham-gah*, *in the evening*; *دی* *dee*, *yesterday*; *فردا* *furda*, *tomorrow*; *پیش* *pesh*, *before*; *پس* *pus*, *after*; *اکنون* *uknoon*, *now*; *آنگاه* *an-gah*, *then*; *چون* *choon*, *when*; *هماندم* *hooman-dum*, *instantly*; *هرگز* *hurgiz*, *ever*; *هرگز نه* *hurgiz-nu*, *never*; *هنوز* *hunoz*, *yet*, *بعد از آن* *bad-uz-an*, *afterward*; *تا* *ta*, *until*; *همیشه* *humeshu*, *always*.

OF NUMBER. *یکبار* *yuk-bar*, *باری* *bare*, *once*; *دیگر بار* *deegur-bar*, *another time*; *باز* *baz*, *again*; *دوبار* *do bar*, *twice*; *سه بار* *si bar*, *thrice, etc.* And so through all the numbers, adding the termination *بار* *bar*, *time*; *چند بار* *chund-bar*, *how often?* *گاه گاه* *gah-gah*, *sometimes*; *چندان بار* *chundan bar*, *so often*; *بسیار بار* *bsi-yar bar*, *very often*.

bisecar bar, *very often*; بارها bar-ha, *many times, sometimes*; کم بار kum-bar, *seldom*; باز baz, *again*; نیز neez, *also*.

OF QUALITY. Substantives become adverbs by the addition of آنه anu, *at the end*, as مادر آنه madur-anu, *motherly*; دانیانه dana-ee-anu, *wisely*; and so of the rest, the additional termination denoting *the means of being affected*.

OF SIMILITUDE. The following six adverbs are nearly synonymous and signify, *as, like, in the same manner as*; همچو hum-choo, همچون humchoon, چنین chooneen, همچنین hum-chooneen, چنانچه choonanchi, چنانکه choonanki.

OF COLLECTION. هم hum, باهم ba-hum, *together*.

OF SEPARATION. تنها تنها, alone; جدا jooda, *separately*.

OF DEMONSTRATION. اینک eenuk, *behold?*

OF INTERROGATION. کجاست koo, کجا kooja, *where?* کی ky, *when?* چرا chura, *why?* چه برای burai chi, *wherefore?* یا ya, *whether?* چگونه chi-goonu, *how?*

OF DUBITATION. مبادا moobada, *perhaps*; شاید shayud, *perchance*.

OF EXCLAMATION. کاش kash, *would to God!*

OF AFFIRMATION. بلی bule, آری are, *yes*.

OF NEGATION AND PROHIBITION. نه nu, *no*; نه mu, *not*; هیچگونه نه hech-goonu-nu, *by no means*.

CONJUNCTIONS.

و o, *and*; هم hum, نیز neez, *also*; یا ya, *or*; اگر gur, گر gur, *if*; اگرچه ugurchi, گرچه gurchi, *though*; اما umma, لیکن lekin, بل bul, *but*; هر چند hur-chund, هر چند که hur-chund-ki, *although*; بنابراین bunabur-eeen, *therefore*; پس pus, *then, moreover*; که ki, *since*; زیرا zeera, *because*; مگر mugur, *unless*; جز jooz, *except*.

PREPOSITIONS.

از *uz, from, by, of*; ابر *ubur, بر bu, upon*; پس *pus, after*;
پیش *pesh, before*; بد *bu, ب b, (joined to the noun) in, to*;
با *ba, with*; بی *be, without*; پهلوئی *puhloo, near*; برای *burā, e*;
بهر *bu-juhut, for*; جهت *juhut, از uz juhut, بهر buhur,*
buhur, از uz buhur, on account of; در *dur, in*; سوی *soo, e,*
towards; فرود *furod, beneath*; زیر *zer, under*; زبر *zubur, above*;
نزد *nuzd, near*; میان *mee, an, between.*

INTERJECTIONS.

ایها آیا *eeha aya, oh! آه ah, ah! دریغ duregh, دروغا, duregha,*
alas!

PERSIAN NUMBERS.

Cardinals.

1 One	yuk	یک
2 Two	do	دو
3 Three	si	سه
4 Four	chuhar	چهار
5 Five	punj	پنج
6 Six	shush	شش
7 Seven	huft	هفت
8 Eight	husht	هشت
9 Nine	nuh	نه
10 Ten	duh	ده
11 Eleven	yazduh	یازده
12 Twelve	do, azduh	دوازده
13 Thirteen	sazduh	سیزده
14 Fourteen	chuharduh	چهارده
15 Fifteen	panzduh	پانزده
16 Sixteen	shanzduh	شانزده

۱۷ <i>Seventeen</i>	husduh	هفده
۱۸ <i>Eighteen</i>	hezduh	هیزده
۱۹ <i>Nineteen</i>	nozduh	نوزده
۲۰ <i>Twenty</i>	beest	بیست
۲۱ <i>Twenty-one</i>	beest o yuk	بیست و یک
۳۰ <i>Thirty</i>	see	سی
۴۰ <i>Forty</i>	chihul	چهل
۵۰ <i>Fifty</i>	pinjah	پنجاه
۶۰ <i>Sixty</i>	shust	شصت
۷۰ <i>Seventy</i>	huftad	هفتاد
۸۰ <i>Eighty</i>	hushtad	هشتاد
۹۰ <i>Ninety</i>	nuwwud	نود
۱۰۰ <i>One hundred</i>	sud	صد
۲۰۰ <i>Two hundred</i>	do sud	دو صد
۳۰۰ <i>Three hundred</i>	si-sud	سه صد
۴۰۰ <i>Four hundred</i>	chuhar sud	چهار صد
۵۰۰ <i>Five hundred</i>	pan-sud	پانصد
۱۰۰۰ <i>A thousand</i>	huzar	هزار
۱۰۰۰۰ <i>Ten thousand</i>	duh huzar	ده هزار
۱۰۰۰۰۰ <i>A hundred thousand</i>	luk sud huzar	صد هزار

Ordinals.

<i>First</i>	نخستین nukhoosteen
<i>Second</i>	دوم doowoom
<i>Third</i>	سیم siyoom
<i>Fourth</i>	چهارم chuharoom
<i>Fifth, etc.</i>	پنجم punjoom.

اُبجْد UBJUD, OR, ALPHABETICAL NOTATION.

اُبجْد	هوز	حطي	كلن
ubjud	huwwuz	hoottet	kullumutr
١ ٢ ٣ ٤	٦ ٥ ٤ ٣	١٥ ٩ ٨	٥٠ ٤٠ ٣٠ ٢٠
سعلص	قرشت	ثخذ	صظخ
suufus	qoorshut	sukhuz	suzugh
٩٠ ٨٠ ٧٠ ٦٠	٤٠٠ ٣٠٠ ٢٠٠ ١٠٠	٧٠٠ ٦٠٠ ٥٠٠	١٥٠٠ ٩٠٠ ٨٠٠

ARABIAN, PERSIAN, AND SYRO-MACEDONIAN MONTHS.

The Arabian Months.

Moothurrum	محرم
Sufur	صفر
Rubee ool-uwwul	ربيع الاول
Rubee oos-sanee	ربيع الثاني
Jumadee ool-uwwul	جمادي الاول
Jumadee oos-sanee	جمادي الثاني
Rujub	رجب
Shaban	شعبان
Rumuzan	رمضان
Shuwwal	شوال
Zilqadu	ذي القعدة
Zilhijju	ذي الحجة

The Persian Months.

Furwurdeen (March)	فروردین
Urde bihist (April)	اردی بهشت
Khoordad (May)	خرداد
Teer (June)	تیر
Umrda1 (July)	امرداد
Shuhryoor (August)	شهریور

Mihr (*September*)**Aban** (*October*)**Azōr** (*November*)**De** (*December*)**Buhmun** (*January*)**Isfundarmooz** (*February*)

مهر

آبان

آذر

دي

بهمن

اسفندارمذ

*The Syro-Macedonian Months.***Tushreen ool-uwul** (*Oct.*)**Tushreen oos-sanee** (*Nov.*)**Kanoon ool-uwul** (*Dec.*)**Kanoon oos-sanee** (*Jan.*)**ShuBat** (*Feb.*)**Azar** (*March*)**Neesan** (*April*)**Ayar** (*May*)**Huzeeran** (*June*)**Tumooz** (*July*)**Ab** (*August*)**Uelool** (*Sept.*)

تشرين الاول

تشرين الثاني

كانون الاول

كانون الثاني

شباط

آزار

نيسان

آيار

حزيران

تموز

آب

ايلول

DAYS OF THE WEEK.**Persian.****Arabian.****Sun.** يكشنبه yuk shumbu.

الاحد يوم yuom ool-uhud.

Mon. دوشنبه do shumbu.

الاثنين يوم yuom ool-usneen.

Tues. سه شنبه si shumbu.

الثلاثاء يوم yuom oos-sulsa.

Wed. چهارشنبه chuhar shumbu.

الاربعاء يوم yuom ool-wruba.

Thurs. پنجشنبه punj shumbu.

الخميس يوم yuom ool-khumes.

Fri. آدینه adeenu.

الجمعة يوم yuom ool-jumaa.

Satur. شنبه shumbu.

السبت يوم yuom oos-sabt.

END OF THE GRAMMAR.

PART II.

حکایات لطیف در عبارت سلیس

HIKAYATI LUTEEF DUR IBARUTI SULEES.

حکایت اول

دو زن در طفلی منازعت میکردند و کواه نداشتند هر دو پیش قاضی رفتند و انصاف خواستند قاضی جلاذرا طلبید و فرمود که این طفل را دو پاره کن و بهر دوزن بده زنی چون این سخن شنید خاموش ماند و زن دیگر شور و فریاد آغاز کرد که برای خدا طفل مرا دو نیم مکن اگر چنین انصاف است طفل را نمی خواهم قاضی بییقین پنداشت که مادر طفل همین است طفل باو سپرد وزن دیگر را تازیانه زده راند

حکایت دوم

شخصی پیش پادشاهی رفت و عرض کرد که مردی همیشه در خانه من می آید و با زن من دوستی دارد لیکن گاهی او را نمی بینم و نمیدانم که کیست میخواهم که گرفتارش کنم از حضرت امیدوار انصاف ام پادشاه شیشه عطر باو داد و فرمود که بزنی خود سپار و بگو که کسی را مده آن شخص همچنان کرد پادشاه جاسوس چند را بر کمشآت که کرد خانه او بنشینند و از پارچه هر کسی که بوی عطر آید او را گرفته بیاورند القصه حریف قابو یافته نزد زن رفت زن عطر را در پارچه او مالید و گفت که شوهر من اگر چه مرا فرمود که کسی را این عطر مده لیکن تو که جان و دل منی اگر بکارت نیاید بچه کار آید چون حریف از آن جا برآمد جاسوسان ببوی عطر سر راهش گرفتند و اسیر کردند پیش پادشاه بردند پادشاه آن شخص را طلبید و گفت حریف زن تو حاضر است او را ببر و بکش یا ببخش

Hikayuti uwwul.

Do zun dur tifle moonazu, ut me-kurdund, o guwah nu-dashtund, hurdo peshi Qazee ruftund o insaf khwastund. Qazee jullad-ra tulubeed o furmood, ki "een tiftl-ra do paru koon, o bu-hurdo zun bi-dih." Zune choon een sookhun shooneed khamoosh mand, o zuni deegur shor o furee, ad aghaz kurd, ki "bura, e Khooda, tiftli mura do neem mu-koon! ugur chooneen insaf ust, tiftl-ra nu-me-khwahum." Qazee bu-yuqueen pindasht, ki "maduri tiftl humeen ust." Tiftl ba, o soop, oord, o zuni deegur-ra tazee, anu zudu rand.

Hikayuti doo, um.

Shukhs peshi Padshahe ruft o urz kurd, ki "murde humeshu dur khanu, e mun me-ayud, o ba zuni mun dostee darud; lekin gahe ora nu-me-beenum o nu-me-danum ki keest, me-khwahum ki giriftar-ush koonum. Uz huzrut oonmedwari insaf um." Padshah sheeshu, e utir ba, o dad, o furmood, ki "Bu-zuni khoo, sipar o bu-go, ki kuse-ra mu-dih." An shukhs humchoonan kurd. Padshah jasoosi chundra bur-goomasht ki girdi khanu, e o bi-nusheenund, o uz parchu, e hur kuse ki boo, e utir ayud ora giriftu bee-arund. Ul-qissu hureef qaboo yaftu nuzdi zun ruft. Zun utir-ra dur parchu, e o maleed o gooft, ki "Shuohuri mun ugurchi mura furmood, ki 'Kuse ra een utir mu-dih,' lekin to ki jan o dili mun-ee ugur bu-kar-ut nyayud bu-chi kar ayud?" Choon hureef uz anja buramud jasoosan bu-boo, e utir suri rah-ush giriftund, o useer kurdu peshi Padshah boordund. Padshah an shukhs-ra tulubeed o gooft, "hureefi zuni to hazir ust, ora bu-bur o bu-koosh, ya bu-bukhs."

حکایت سیم

زنی پیش قاضی رفت و گفت که فلان مرد با من بزور زنا کرد قاضی آن مرد را طلبید و پرسید که چرا آبروی این زن ریختی مرد انکار کرد قاضی فرمود که ده روپیه جرمانه باین زن بده مرد ناچار بموجب حکم قاضی زر بزن داد چون زن بیرون رفت قاضی مرد را فرمود برو و نقد خود از زن باز گیر مرد چون این حکم یافت دوید و هر چند خواست که روپیه از زن بزور بگیرد نتوانست زن پیش قاضی باز آمد و عرض کرد که آن مرد روپیه از من بزور میگیرد هنوز نداده ام اگر مرضی حضرت است بدهم قاضی گفت مرد که نقدا بزور از تو گرفتن نتوانست بی رضای تو چگونه با تو زنا کرد تو دروغ گویی برو و نقد بار بسپار و باز اینچنین اقترا مکن

حکایت چهارم

در شهری انبار پنبه بدزدی رفت پنبه فروشان شکایت به پادشاه بردند پادشاه هر چند که تجسس فرمود دزدی را نیافت امیری عرض کرد که اگر فرمان باشد دزدان را بگیرم پادشاه حکم داد امیر بخانه خود رفت و خورد و بزرگ شهر را ببهانه ضیافت طلبید چون همه مردمان جمع شدند و نشستند امیر در آن مجلس رفت و بر روی همه مردمان نظر کرد و گفت چه حرامزاده و بیحیا و احمق مردمان اند که پنبه دزدیده اند و ریزهای پنبه در ریشهای ایشان جا کرده است و در مجلس من آمده اند چند کس همان وقت ریشها خود را از دست پاک کردند و معلوم شد که آنها دزدان اند پادشاه بر حکمت امیر آفرین و تحسین نمود

Hikayuti see,um.

Zune peshi Qazee ruft o gooft, ki "foolan murd ba mun bu-zor zina kurd." Qazee az murd-ra tulubeed o poorseed, ki "Chura abrooe een zun rekhtee?" Murd inkar kurd. Qazee furmood, ki "duh roopee, u joormanu ba een zun bi-dih." Murd na-char bu-moojibi hookmi Qazee zur bu-zun dad. Choon zun beroon ruft, Qazee murd-ra furmood, "Bu-ro o nuqdi khooz uz zun baz geer." Murd choon een hookm yaft duveed o hur chund khwast ki roopee, u uz zun bu-zor bu-geerud nu-tuwanist. Zun peshi Qazee baz amud o urz kurd, ki "az murd roopee, u uz mun bu-zor me-geerud, hunoz nu-dadu um; ugar murzee, e huzrut ust bi-duhum." Qazee gooft, "Murd ki nuqd-ra bu-zor uz to giriftun nu-tuwanist, be ruza, e to chigoonu ba to zina kurd? To durogh goyee; bu-ro o nuqd ba, o bi-sipar, o baz een-chooneen iftura mu-koon."

Hikayuti chuhaaroom.

Dur shuhre' umbari poombu bu-doozdee ruft. Pumbu furoshan shikayut bu-Padshah boordund. Padshah hur-chund ki tujussoos furmood doozde-ra nu-yaft. Umeere urz kurd, ki "ugur furnan bashud doozdan-ra bu-geerum." Padshah hookin dad. Umeer bu-khanu, e khooz ruft o khoord o boozoorgi shuhr-ra bu-buhanu, e ziyafut tulubeed. Choon humu murdooman jumu shoodund o nishustund, Umeer dur az mujlis ruft o bur rooe humu murdooman nuzur kurd o gooft, "Chi haram-zadu o be-hya o uhmug murdooman und ki poombu doozdeedu und o rez-ha, e poombu dur reesh-ha, e eshan ja kurdu ust, o dur mujlisi mun amudu und." Chund kushooman wuqt reesh-ha, e khooz uz dust pak kurdund, o maloom shood ki an-ha doozdan und. Padshah bur lik-muti Umeer afreen o tulseen numood.

حکایت پنجم

شخصي پيش پادشاه رفت و گفت دي شب مردی از فوج پادشاهی بزور درخانه من آمد و با کنیز من زنا کرد پادشاه فرمود که اگر آن مرد باز در خانه تو بیايد هماندم مرا خبر کن شب دوم آن مرد باز آمد و درخانه او رفت صاحب خانه پادشاه را خبر داد پادشاه شمشیری در دست گرفت و با او روان شد چون بخانه او رسید اول چراغ را کشت و بعد آن آن مرد را بقتل رسانید و باز چراغ را طلبید و روی آن مرد دید و خدا را شکر کرد و صاحب خانه را گفت هر طعام که این وقت درخانه تو موجود باشد بیار صاحب خانه طعام آورد پادشاه بسیار بخوشي خورد صاحب خانه پرسید که ای خداوند بچه سبب اول چراغ را کشتید بعد از آن آن مرد را و چون روی آن مرد دیدید خدا را شکر کردید و طعام بیوقت خوردید پادشاه فرمود که پنداشته بودم که سبای پسر من کسی را چنین قدرت نیست از این سبب اول چراغ را کشتم که اگر روی پسر خواهم دید از شفقت او را کشتن نخواهم توانست چون کشته شد چراغ طلبیدم و روی او دیدم و خدا را شکر کردم که پسر من نیست و آن وقت که از من انصاف خواستی با خود گفتم که تا آن مرد را نکشم هیچ نخورم از آن وقت هیچ نخورده بودم ازین سبب سخت گرسنه بودم و طعام بی وقت خوردم

حکایت ششم

دانشمندی هزار رویه عطاری را سپرد و بسفر رفت بعد مدت از سفر باز آمد و رویه از عطاری خواست عطاری گفت دروغ

Hikayuti punjooni.

Shukhse peshi Padshahi ruft o gooft, "Dee shub murde uz fuoji padshahee bu-zor dur khanu e mun amud, o ba kuneezi mun zina kurd." Padshah furmood, ki "ugur an murd baz dur khanu e to bee-ayud human dum mura khubur koon." Shubi dooqum an murd baz amud o dur khanu e o ruft. Sahibi khanu Padshah-ra khubur dad. Padshah shum-shere dur dust girift o ba o ruwan shood. Choon bu-khanu e o ruseed uwwul churagh-ra koosht o badi an an murd-ra bu-qutl rusaneed o baz churagh-ra tulubeed o roo e an murd deed o Khooda-ra shookr kurd o sahibi khanu-ra gooft, "Hur tu am ki een wuqt dur khanu e to muojood bashud, beear." Sahibi khanu tu am awurd. Padshah biseear bu-khooshee khoord. Sahibi khanu poorseed, ki "U e Khoodawund! bu-chi subub uwwul churagh-ra kooshted bad uz an an murd-ra, o choon roo e an murd deeded Khooda-ra shookr kurded o tu am be-wuqt khoorded?" Padshah furmood, ki "pindashtu boodum, ki siwae pisuri mun kuse-ra chooneen goodrut neest. Uz een subub uwwul churagh-ra kooshtum, ki ugur roo e pisur khwahum deed uz shufuqut ora kooshtun nu-khwahum tuwanist. Choon kooshtu shood, churagh tulubeedum o roo e o deedum, o Khooda-ra shookr kurdum, ki pisuri mun neest. O an wuqt ki uz mun-insaf khwastee ba khood gooftum, ki "ta an murd-ra nu-kooshum hech nu-khoorum," uz an wuqt hech nu-khoordu boodum, uz een subub sukht goorsinu boodum o tu am be-wuqt khoordum."

Hikayuti shushoom.

Danishmunde huzar roopee u ttare-ra soopoord o bu-sufur ruft. Badi mooddut uz sufur baz amud o roopee uz

میگویی مرا نه سپرده دانشمند باوي در آویخت مردمان جمع شدند و دانشمندرا تکذیب کردند و گفتند این عطار بسیار دیانت دار است کاهی خیانت نکرد اگر با این مناقشه خواهی کرد سزا خواهی یافت دانشمند ناچار شد و احوال بر کاغذی نوشت و پادشاه را نمود پادشاه فرمود برو نزد دوکان عطار سه روز بنشین و او را هیچ مگو چهارم روز آن طرف خواهم رفت و ترا سلام خواهم کرد سواي جواب سلام هیچ بامن نکویی چون از انجا بروم نقد خود از عطار بخواه آنچه او بگوید مرا خبر کن دانشمند موافق حکم پادشاه بر دوکان عطار نشست روز چهارم پادشاه با حشمت بسیار آن طرف رفت چون دانشمندرا دید اسپ را استاده کرد و بر دانشمند سلام خواند دانشمند جواب سلام گفت پادشاه فرمود ای برادر گاهی نزد من نمی آئی و هیچ احوال خود با من نمیگویی دانشمند اندک سر جنبانید و دیگر هیچ نگفت عطار این همه میدید و می ترسید چون پادشاه رفت عطار دانشمندرا گفت که هرگاه نقد مرا سپردی کجا بودم و کدام شخص نزد من حاضر بود باز بگو شاید فراموش کرده باشم دانشمند همه احوال باز گفت عطار گفت راست می گوئی حالا مرا یاد آمد القصه هزار روپیه دانشمندرا داد و عذر بسیار نمود

حکایت هفتم

دو کس مال خود پیرزنی را سپردند و گفتند کد مسوکه ما هر دو خواهیم آمد خواهیم گرفت بعد چند روز شخصی از آنها نزد زن آمد و گفت شریک من مرد حالا مال مرا بده پیرزن

uttar khwast. *Uttar gooft* “ durogh me-goyee mura-nu soopoorde^e” Danishmund ba wy dur-^{ay}wekht. Murdooman juma shoodund o danishmund-ra tukzeeb kurdund o gooftund, “ Een uttar biseear deeanut-dar ust, gahe kheanut nu-kurd. Ugur ba een moonaqushu khwahee kurd suza khwahee yaft.” Danishmund na-char shood o u^hwal bur kaghuze nuwisht o Padshah-ra humood. Padshah furmood “ Bu-ro nuzdi dookani uttar si roz bi-nusheen o ora hech mu-go. Chuharoom roz an turuf khwahum ruft o toora sulam khwahum kurd. Siwae juwabi sulam hech ba mun nu-goyee. Choon uz an-ja bu-ro,um nuqdi khood uz uttar bu-khwah. Anchi o bu-goyud mura khubur koon.” Danishmund moofa^{fi}qi hookmi Padshah bur dookani uttar nishust. Rozi chuharoom Padshah ba hushmuti bisiyar an turuf ruft. Choon danishmund-ra deed usp-ra istadu kurd o bur danishmund sulam khwarid. Danishmund juwabi sulam gooft. Padshah furmood, “ Ue buradur gahe nuzdi mun nu-me-ayee o hech u^hwali khood ba mun nu-me-goyee.” Danishmund unduk sur joombaneed o deegur hech nu-gooft. *Uttar een* humu me-deed o me-turseed. Choon Padshah ruft, uttar danishmund-ra gooft ki “ hurgah nuqd mura soopoordee, kooja boodum? o koodam shukhs nuzdi mun h^azir bood? baz bu-go, shayud furamosh kurdu bashum.” Danishmund humu u^hwal baz gooft. *Uttar gooft*, “ rast me-goyee, hala mura yad amud.” Ul-qissu huzar roopiyu danishmund-ra dad, o ozri bisiyar numood.

Hikayuti huftoom.

Do kus mali khood peer zune-ra soopoordund o gooftund ki “ hurgah ma hur-do khwahem amud, khwahem girift.” Badi chund roz shukhs uz an-ha nuzdi zun amud o gooft

ناچار شد و داد پس چند روز شخص دیگر آمد و مال خواست زن گفت که شریک تو آمده بود و ترا مرده ظاهر ساخت هر چند مبالغه کردم لیکن سخن من نشنید و همه مال را برد شخص مذکور زن را پیش قاضی برد و انصاف خواست قاضی بعد از تامل دریافت که زن بی تقصیر است فرمود که تو اول شرط کرده بودی که هرگاه ما هر دو شریک خواهیم آمد مال خواهیم گرفت تو شریک خود را بیار و مال بگیری تنها چگونه بیای بی مزد لا جواب شده راه خود پیش گرفت

حکایت هشتم

غلامی از نزد صاحب خود کربخت بعد چند روز صاحب او در شهر دیگر رفت آنجا غلام را دید و او را گرفت و گفت چرا کربختی غلام دست در دامن خواجه زده گفت غلام من هستی نقد بسیار از من دزدیدی و کربختی حالا که ترا یافته ام بر تو سیاست خواهم نمود القصه هر دو پیش قاضی رفتند و انصاف خواستند قاضی آن هر دو را نزد در بچه استاده کرد و فرمود که بیکبار هر دو از در بچه سرها بیرون کنید چون سر بیرون کردند قاضی جلاد را فرمود که شمشیر بر سر غلام بزن غلام چون این سخن بشنید در حال سر خود اندرون کشید و صاحب او اصلاً نجنبید قاضی غلام را سیاست کرد و بصاحب او سپرد

حکایت نهم

شخصی مال بسیار صراف را سپرد و بسفر رفت چون باز آمد تقاضا نمود صراف انکار کرد و قسم خورد که مرا ند سپرده آن شخص پیش قاضی رفت و احوال خود گفت قاضی تامل

“shureeki mun moord, hala mal mura bi-dih.” Peer zun na-char shood o dad. Pusi chund roz shukhsi deegur amud o mal khwast. Zun gooft ki “shureeki to amudu bood o toora moordu zahir sakht, hur chund moobaluglu kurdum lekin sookhuni mun nu-shooneed o humu mal-ra boord.” Shukhsi muzkoor zun-ra peshi Qazee boord o insaf khwast. Qasee bad uz tummmool duryaft ki “zun be tuq-seer ust,” Furmood ki “to uwwul shurt kurdu boodee, ki, hur-gah ma-hurdo shureek khwahem amud, mal khwahem girift, to shureeki khood-ra bee-ar o mal bi-gceered, tunha chigoonu bu-yabee?” Murd la-juwab shoodu rahi khood pesh girift.

Hikayuti hushtoom.

Ghoolame uz nuzdi sahibi khood goorekht. Badi chund roz sahibi o dur shuhri deegur ruft. An-ja ghoolam-ra deed o ora girift o gooft, “chura goorekhtee?” Ghoolam dust dur damuni khwaju zudu gooft “Ghoolami mun hustee, nuqdi bisiyar uz mun doozdeedee o goorekhtee, hala ki toora yaftu um bur to siyasat khwahum numood.” Ul-qissu hurdo peshi Qasee ruftund o insaf khwastund. Qazee an hurdo-ra nuzdi dureechu istadu kurd o furmood, ki “Bu-yukbar hurdo uz dureechu sur-ha beeroon kooned.” Choon sur beeroon kurdund Qazee jullad-ra furmood ki “Shumisher bur suri ghoolam bi-zun.” Ghoolam choon een sookhun bi-shooneed dur hal suri khood unduroon kusheed, o sahibi o uslun nu-joombeed. Qazee ghoolam-ra siyasat kurd, o bu-sahibi o soopoord.

Hikayuti nuhoom.

Shukhs-e mali bisiyar surrafe-ra soopoord o bu-sufur ruft. Choon baz amud tuqaza numood. Surraf inkar kurd o qusm khoord ki “mura nu-soopoordu, ee.” An shukhs peshi Qazee

کرد و فرمود کس را مگو که فلان صراف مال تو نمیدهد تدبیری برای مال تو خواهم کرد روز دیگر قاضی آن صراف را طلبید و گفت کارهایی بسیار بمن پیش آمده است تنها کردن نمیتوانم ترا نایب خود کردن میخواهم زیرا که متدین هستی صراف قبول کرد و بسیار خوش گردید چون بخانه رفت قاضی آن شخص را طلبید و گفت حالا مال خود از صراف بخواه البته خواهد داد شخص مذکور پیش صراف رفت صراف چون روی او دید گفت بیا بیا خوش آمدی مال تو فراموش کرده بودم دی شب مرا یاد آمد القصه مال باو داد و از طمع نیابت پیش قاضی رفت قاضی گفت امروز پیش پادشاه رفته بودم شنیدم که کاری بزرگ ترا سپردن میخواهد خدارا شکر کن مرتبه بزرگ خواهی یافت حالا نایب دیگر برای خود تلاش خواهم کرد القصه قاضی او را بدین حيله رخصت کرد

حکایت دهم

زنی با زن همسایه خود دشمنی داشت شبی می بسیار خورد و مست شد و طفل خود را کشت و در خانه زن همسایه انداخت و صبح برو تهمت نهاد که طفل مرا کشته است او را پیش قاضی برد و قاضی اول زن همسایه را در خلوت طلبید و بسیار ترسانید و گفت راست بگو و گرنه ترا خواهم کشت زن قسم خورد و انکار کرد قاضی گفت که اگر رو بروی من برهنه شوی سخن تو راست پندارم زن از حیا سر فرو کرد و گفت مرا کشته شدن قبول است لیکن زنهار برهنه نخواهم شد قاضی او را رخصت کرد و زن فریادی را در خلوت طلبید و گفت اگر

‘ruft o uhwali khood gooft. Qazee tuummoool kurd o furmood, “ kus-ra mu-go ki foolaz surraf mali to nu-me-dihud; tud-beere buraje mali to khwahum kurd.” Bozi deegur Qazee an surraf-ra tulubeed o gooft, “ Kar-haje bisiyar bu-mun pesh amudu ust, tunha kurdun nu-me-tuwanum, toora najibi khoon kurdun me-khwahum zeceraki mootudyin hustee.” Surraf qubool kurd, o bisiyar khoosh gurdeed. Choon bu-khanu ruft Qazee an shukhs-ra tulubeed o gooft “ Hala mali khoon uz surraf bi-khwah ulbuttu khwahud dad.” Shukhsi muzkoor peshi surraf ruft. Surraf choon rooe o deed gooft “ biya! biya! khoosh amudee, mali to furamoosh kurdu hoodum, dee shub mura yad amud.” Ul-qissu mal baqo dad o uz tumizi nyabut peshi Qazee ruft. Qazee gooft “ im-roz peshi Padshah ruftu hoodum shooneedum ki kare boozoorg toora soopoordun me-khwahud. Khoon-ra shookr koon, murtubue boozoorg khwahee yaft. Hala najibi deegur buraje khoon tulash khwahum kurd.” Ul-qissu Qazee ora bud-een heela rookhsut kurd.

Hikayuti duhoom.

Zune ba zuni hum-sayue, khoon dooshmunee dasht. Shube myi bisiyar khoon o must shood o tilli khoon-ra koosht o dur khanue zuni hum-sayu undakht o subah bur-o toohmut nihad ki “ tilli mura kooshtu ust.” Ora peshi Qazee boord o Qazee uwwul zuni hum-sayu-ra dur khulwut tulubeed o bisiyar tursaneed o gooft “ rast boo-go wu-gur-nu toora khwahum koosht.” Zun qasm khoon o inkar kurd. Qazee gooft ki “ ugur roo-bu-rooe mun burulnu shuwee sookhuni to rast pindarum.” Zun uz hya sur fooro kurd o gooft “ mura kooshtu shoodun qubool ust; lekin zinhar buruhnu ru-khwahum shood.” Qazee ora rookhsut kurd o zuni furiyadee-ra dur khulwut tulubeed o gooft “ Ugur peshi

پیش من برهنه شو سخن تو باور کنم آن زن خواست که
خودرا برهنه کند قاضی اورا منع کرد و گفت که پسررا خود کشتی
چون چند تازیانه اورا زد اقرار کرد که خود تقصیر کردم و تهمت
برو نهادم القصه قاضی اورا بر دار کشید

حکایت یازدهم

شخصی دو هزار روپیه در کیسه سر بهمر به قاضی سپرد و
خود بسفر رفت چون باز آمد کیسه خود همچنان سر بهمر از
قاضی گرفت و کشاد فلوس دید با قاضی مواخذة نمود قاضی
گفت برو دروغ میگوئی مرا روپیهها نموده نسپرده بودی کیسه
سر بهمر چنان که سپردی باز گرفتی مردمان قاضی اورا راندند
آن شخص پیش پادشاه رفت و احوال خود عرض کرد سلطان
اندک تأمل نموده فرمود که حالا برو و کیسه را نزد من بدار انصاف
تو خواهم داد روز دیگر پادشاه مسند نو که بر تخت بود اندک
پاره نمود و بشکار رفت فراشی که آن روز نوبت خدمت او
بود چون مسندرا پاره دید ترسید و لرزه بر اندام او افتاد و
فراش دیگر را نمود و گفت اگر پادشاه خواهد دید مرا خواهد
کشت پرسید که دیگری این سخن شنیده است یا مسندرا
دیده گفت نه گفت خاطر جمعدار درین شهر رفوکری است
کامل مسند پیش او ببر او انچنان رفو خواهد کرد که کسی نخواهد
دریافت فراش بدو کان او رفت و مسند بر فوکر داد و گفت هر
چه بخواهی ترا بدهم لیکن بخوبی رفو کن رفوکر نیم دینار
خواست فراش یک دینار اورا بخشید رفوکر در کشتی
مسندرا رفو کرده داد فراش روز دیگر انرا بر تخت کسترد

mun burhunu sho, sookhuni to hawur koonum." An zun khwast ki khoo^{de}-ra burhunu koonud. Qazee ora mun^u kurd o gooft, ki "pisur-ra khoo^{de} kooshtee." Choon chund taziyanu ora zud iqrar kurd, ki "khoo^{de} tuqseer kurdum o toohmut bur-o nihadam." Ul-qissu Qazee ora bur dar kusheed.

Hikayuti yazduhoom.

Shukhse do huzar roopiyu dur keesue sur-bu-moohur bu-Qazee soopoord o khoo^{de} bu-sufur ruft. Choon baz amud keesue khoo^{de} hum-choonan sur-bu-moohur uz Qazee girift o kooshad; fulbos deed. Ba Qazee moowakhuzu numood. Qazee gooft "bu-ro. Durogh me-goyee mura roopiyu-ha numoodu nu-soopoordu boodee. Keesue sur-bu-moohur choonan-ki soopoordee baz giriftee" Murdoomani Qazee ora randurd: An shukhs peshi Padshah ruft o uhwali khoo^{de} urz kurd. Sooltan unduki tummool numoodu furmood ki "hala bu-ro o keesu-ra nuzdi mun bi-dar, insafi to khwahum dad." Rozi deegur Padshah musnudi nu^o ki bur tukht bood unduk paru numood o bu-shikar ruft. Furrashe ki an roz nuobuti khidmuti o bood choon musnud-ra paru deed, turseed o lurzu bur undami o ooftad o furrashi deegur-ra numood o gooft "Ugur Padshah khwahud deed mura khwahud koosht." Poorseed ki "deegure een sookhun shooneedu ust? ya musnud-ra deedu?" Gooft "nu." Gooft "Khatir jumdar; dur een shuhr rufoogure ust kamil. Musnud peshi o bi-bur. O anchoonan rufoo khwahud kurd ki kuse nu-khwahud dur-yaft." Furrash bu-dookani o ruft o musnud bu-rufoogur dad o gooft "hurchi bi-khwahce toora bi-dihum lekin bu-khoobee rufoo koon." Rufoogur neem deenar khwast. Furrash yuk deenar ora bukhsheed Rufoogur dur yuk shub musnud-ra rufoo kurdu dad. Fur-

پادشاه چون مسند درست دید از فراش پرسید که این مسند که رفو کرد فراش تجاهر نمود پادشاه فرمود که هیچ مترس برای مصلحتی این را پاره کرده بدم فراش نشان داد پادشاه آن رفوکر را طلبید و پرسید که مثل این کیسه رفو کرده گفت بلی گفت اگر آن کیسه را بینی شناسی گفت آری پادشاه کیسه را نمود رفوکر کیسه را شناخت و گفت قاضی این شهر مرا برای رفوداده بود پادشاه قاضی را طلبید و گفت بردیانت تو اعتماد تمام داشتم بنابر این منصب قضا بتو دادم نمیدانستم که دزدی مال این شخص چرا دزدیدی گفت ایخداوند که میگوید گفت من میگویم پس کیسه را نمود و رفورا نشان داد قاضی شرمنده شد پادشاه قاضی را در زندان فرستاد و مالک کیسه را فرمود که نقد خود از قاضی بگیر قاضی ناچار نقد او را داد روز دیگر پادشاه قاضی را بر دار کشید

حکایت دوازدهم

شخصی را یک کیسه دینار در خانه کم شد او بقاضی خبر کرد قاضی همه مردمان خانه را طلبید و بهر کس یکیک چوب داد که همه آن در طول برابر بود و گفت هر که دزد است چوب او بقدر یک انکشت دراز خواهد شد چون هم را رخصت کرد شخصی که دزدیده بود ترسید و چوب خود را بقدر یک انکشت تراشید روز دیگر چون قاضی هم را طلبید و چوبها دید معلوم کرد که دزد کیست کیسه دینار از و گرفت و سیاست نمود

حکایت سیزدهم

شخصی با یکی شرط کرد که اگر بازی نیابم یک اثار کوسه

rash rozi deegur anra bur tukht goosturd. Padshah choon musnud dooroost deed, uz furrash poorseed ki "een musnud ki rufoo kurd?" Furrash tujahool numood. Padshah furmood ki "hech mu-turs, burae musluhute een-ra paru kurdu boodum." Furrash nishan dad. Padshah an rufoogur-ra tulubeed o poorseed ki "misli een, keesue rufoo kurdu,ee." Gooft "bule." Gooft "ugur an keesu-ra beenee, shinasee?" Gooft "are." Padshah keesu-ra numood. Rufoogur keesu-ra shinakht o gooft "Qazee een shuhr mura burae rufoo dadu bood." Padshah Qazee-ra tulubeed o gooft "bur diyanuti to iutimadi tumam dashtum, bunaburi een munsubi quza bu-to dadum, nu-me-danistum ki doozd-ee. Mali een shukhs chura doozdeedee?" Gooft "Ue Khoodawund! ki me-goyud?" Gooft "mun me-goyum." Pus keesu-ra numood o rufoo-ra nishan dad. Qazee shurmindu shood. Padshah Qazee-ra dur zinlan firistad, o maliki keesu-ra furmood ki "nuqdi khooz uz Qazee bu-geer." Qazee na-char nuqd ora dad. Rozi deegur Padshah Qazee-ra hur dar kushced.

Hikayuti doazduhoom.

Shukhse-ra yuk keesue deenar dur khanu goom shood. O bu-Qazee khubur kurd. Qazee humu murdoomani khamu-ra tulubeed o bu-hur kus yuk-yuk chob dad ki humue an dur tool burabur bood, o gooft "hurki doozd ust chobi o bu-quдри yuk ungoosht duraz khwahud shood." Choon humu-ra rookhsut kurd. Shukhse ki doozdeedu bood turseed, o chobi khooz-ra bu-quдри yuk ungoosht turasheed. Rozi deegur choon Qazee humu-ra tulubeed o chob-ha deed maloom kurd ki "doozd keest." Keesue deenar uz o girift, o siyasut numood.

Hikayuti sezduhoom.

Shukhse ba yuke shurt kurd ki "ugur bazee nu-yabum,

از اندام من بتراش چون بازی نیافت مدعی ایفای شرط خواست و قبول نکرد هر دو پیش قاضی رفتند قاضی مدعی را گفت معاف کن قبول نکرد قاضی برهم شد و فرمود که بتراش لیکن اگر اندک زباده از آثار خواهی تراشید ترا سیاست خواهم نمود مدعی نتوانست ناچار شده معاف کرد

حکایت چهاردهم

دو برادر مفلس بسفر رفتند و در راه کیسهٔ پراز زر و دو پاره لعل یافتند برادر خورد گفت که غرض من حاصل شد حالا بخانه خواهم رفت برادر بزرگ گفت سیر جهان خواهم گرد آن زر را قسمت کردند برادر کلان حصهٔ خود را به برادر خورد سپرد و گفت بزن من بده چون او بخانه رسید حصه برادر را بزن او داد مگر لعل نداد بعد سه سال برادر کلان از سفر بخانه آمد پاره لعل پیش زن خود ندید از برادر پرسید که لعل چه شد گفت بزن تو دادم گفت او میگوید که نیافتم گفت دروغ میگوید آن مرد زن خود را تنبیه آغاز کرد زن کربخت و پیش قاضی رفت و احوال خود باز نمود قاضی شوهر او را با برادر او طلبید و از برادر او پرسید که چون لعل باین زن سپردی کسی آن وقت حاضر بود گفت دو کس قاضی فرمود بطلب او آنها را اندکی نقد داد و گفت با من بیایید و پیش قاضی بدروغ گواهی دهید القصه آن هر دو گواهی دادند قاضی شوهر آن زن را فرمود که برو و از زن خود پاره لعل بگیر زن کریان پیش سلطان رفت و احوال خود عرض کرد سلطان فرمود چرا پیش قاضی نمیروی گفت رفته بودم لیکن بخوبی انصاف نکرد سلطان آن

yuk asari gosht uz undami mun bi-turash." Choon bazee nu-yaft, moodu^{ee} eefae shurt khwast. O qubool nu-kurd. Hur-do peshi Qazee ruftund. Qazee moodu^{ee}-ra gooft "moaf koon." Qubool nu-kurd. Qazee burhum shood o furmood, ki "bi-turash, lekin ugur unduki ziyadu uz asar khwahee turasheed toora siyasut khwahum numood." Moodu^{ee} nu-tuwanist na-char shoodu moaf kurd.

Hikayuti chuharduhoom.

Do buraduri moollis bu-sufur ruftund o dur rah keesue poor uz zur o do paru^e lal yastund. Buraduri khoord gooft, ki "Ghuruzi mun hasil shood hala bu-khanu khwahum ruft." Buraduri boozoorg gooft, "Syri juhan khwahum kurd." An zur-ra qismut kurdund. Buraduri kilan hissue khoodra bu-buraduri khoord soopoord o gooft, "bu-zuni mun bi-dih." Choon o bu-khanu ruseed hissue buradur-ra bu-zuni o dad mugur lal nu-dad. Badi si sal buraduri kilan uz sufur bu-khana amud. Paru^e lal peshi zuni khood nu-deed. Uz buradur poorseed, ki "lal chi shood?" Gooft "bu-zuni to dadum." Gooft "o me-goyud ki nu-yaftum." Gooft "durogh me-goyud." An murd zuri khood-ra tumbiyu aghaz kurd. Zun goorekht, o peshi Qazee ruft, o uhwali khood baz numood. Qazee shuohuri ora ba buraduri o tulubeed, o uz buraduri o poorseed, ki "choon lal ba een zun soopoорdee kuse an wuqt hazir bood?" Gooft, "do kus." Qazee furmood "bu-tulub." O an-ha-ra undukee nuqd dad o gooft, "ba mun bee-ayed, o peshi Qazee bu-durogh guhwahee dihed." Ul-qissu an hur-do guhwahee dadund. Qazee shuohuri an zun-ra furmood, ki "bu-ro o uz zuni khood paru^e lal bi-geer." Zun gireean peshi Sooltan ruft, o uhwali khood uz kurd. Sooltan furmood, "chura peshi Qazee nu-me-ruwee?" Gooft, "ruftu boodum lekin bu-khoobee insaf nu-kurd." Sooltan an hur-do buradur o guwah-an-ra tulubeed

هر دو برادر و کواهانرا طلبید و هریک را جدا کرد و موم داد که بصورت آن لعل بسازید آن هر دو برادر یکسان ساختند و آن هر دو کواهان بصورت مختلف سلطان زن را فرمود که توهم بساز عرض کرد که لعل گاهی ندیدم چگونه سازم سلطان کواهانرا سیاست فرمود که اگر راست بگوئید خواهم گذاشت و گرنه خواهم کشت ناچار عرض کردند بدروغ کواهی دادیم و سلطان برادر خورد را چند تازیانه زد اقرار کرد که تقصیر کردم پادشاه بر قاضی عتاب فرمود که چرا بخوبی انصاف نکرد و لعل را بان زن دهانید

حکایت پانزدهم

جوانی پیر مردی را صد دینار سپرد و بسفر رفت چون باز آمد دینار خود خواست پیر مرد انکار کرد که مرا نداده جوان پیش قاضی ظاهر نمود قاضی پیر مرد را طلبید و پرسید که این جوان زربتو سپرد گفت نه قاضی جوان را فرمود کسی کواه داری گفت نه قاضی پیر مرد را گفت سوگند بخور جوان کریان شد و گفت او را از سوگند هیچ پاک نیست بارها سوگند دروغ خورده است قاضی جوان را گفت آنوقت که زربا و سپردی کجا نشسته بودی گفت زیر درختی گفت چرا گفتی که کواه ندارم آن درخت کواه تست نزد آن درخت برو و بگو که قاضی ترا می طلبد پیر مرد تبسم کرد جوان گفت ای قاضی می ترسم که درخت از حکم تو نخواهد آمد قاضی گفت مهر من ببر و بگو که این مهر قاضی است البته خواهد آمد جوان مهر قاضی گرفت و رفت قاضی بعد ساعتی از پیر مرد پرسید

o hur yuk-ra jooda kurd, o moom dad, ki "bu-sooruti an lal bi-sazed." An hur-do buradur yuk-saz sakhtund, o an hurdo guwah-an bu-sooruti mookhtulif. Sooltan zun-ra furmood, ki "to hum bi-saz." Urz kurd, ki "lal gahe nu-deedum chigoonu sazum?" Sooltan guwah-an-ra seeasut furmood, ki "ugur rast bu-goyed khwahum goozasht, wu-gur-nu khwahum koosht." Na-char urz kurd, "bu-durogh guwahee dladem." O Sooltan buraduri khoord-ra chund tazeeanu zud iqrar kurd, ki "tuqseer kurdum." Padshah bur Qazee itab furmood, ki "chura bu-khoobee insaf nu-kurd?" o lal-ra ban zun dihaned.

Hikayuti panzduhoom.

Juwane peer murde-ra sud deenar soopoord o bu-sufur ruft. Choon baz amud deenari khood-ra khwast. Peer murd inkar kard, ki "mura nu-soopoordu, ee." Juwan peshi Qazee zahur numood. Qazee peer murd-ra tulubeed o poorsed, ki "een-juwan zur bu-to soopoord?" Gooft, "nu." Qazee juwan-ra furmood, "kuse guwah daree?" Gooft, "nu." Qazee peer murd-ra gooft, "suogund bi-khor." Juwan gireeaz shood o gooft, "ora uz suogund hech pak nceest, bar-ha suogundi durogh khoordu ust." Qazee juwan-ra gooft, "an wuqt ki zur bapo soopoordee kooja nishustu boodee?" Gooft, "zeri durukhte." Gooft, "chura gooftee ki guwah nu-darum, an durukht guwahi too'st. Nuzd an durukht bu-ro o bu-go ki Qazee toora me-tulubud." Peer murd tubusoom kurd. Juwan gooft, "u, ee Qazee me-tursum ki durukht uz hookmi to nu-khwahud amud." Qazee gooft "moohuri mun bi-bur o bu-go ki een moohuri Qazee ust, ulbuttu khwahud amud." Juwan moohuri Qazee girift, o ruft. Qazee badi saqate uz peer murd poorseed, ki "an juwan nuzdi durukht ruseedu

که آن جوان نزد درخت رسیده باشد گفت نه چون جوان نزد درخت رفت و مهر قاضي نمود و گفت قاضي ترا مي طلبد از درخت هيچ نشنيد غمکين باز آمد و گفت مهر تو درخت را نمودم هيچ جواب نداد قاضي گفت درخت آمد و کواهي داده باز رفت پير مرد گفت اي قاضي اين چه سخن است هيچ درخت اينجا نه آمد قاضي گفت راست ميگوئي نه آمد ليکن آنوقت که از تو پرسيدم که جوان نزد درخت رسيد جواب دادي که نرسيد اگر تو وزير آن درخت نقد نکرفتي چرا نکفتي که کدام درخت است آنرا نميدانم از اين معلوم ميسود که جوان راست ميگويد پير مرد الزام يافت و زر بجوان داد

حكايت شانزدهم

ماهي کيري هميشه ماهيان دريا کرفتي و در بازار فروختي روزي يک ماهي زنده گرفت و انچنان خوب گاهي نکرفته بود در دل خود گفت که اگر اين ماهي را در بازار بفروشم زياده از دوسه فلوس نخواهم يافت مصلحت انست که پيش پادشاه برم البته بسيار انعام خواهد داد القصه ماهي را پيش پادشاه برد پادشاه چون ماهي را ديد بسيار پسنديد و خوشنود شد و حکم کرد که ماهي کير را صد روپيه دهند وزيران وقت حاضر بود در گوش پادشاه عرض کرد که براي يک ماهي اينقدر نقد دادن مصلحت نيست پادشاه جواب داد که اگر ندهم جلي شرم است زيرا که حالا حکم کرده ام وزير گفت مصلحت آن است که از ماهي کير بپرسيد که اين ماهي فراست يا ماده اگر بگويد که فراست ماده را بخواهيد اگر بگويد ماده

‘bashud?’ Gooft, “nu.” Choon juwan nuzdi durukht ruft o moohuri Qazee numood o gooft “Qazee toora me-tulubud,” uz durukht hech nu-shooneed. Ghum-geen baz amud, o gooft, “moohuri to durukht-ra numoodum hech juwab nu-dad.” Qazee! gooft “Durukht amud, o guwahe dadu baz ruft.” Peer murd gooft, “u-e Qazee een chi sookhun ust? hech durukht eenja nu-amud.” Qazee gooft, “rast me-goyee, nu-amud; lekin an wuqt ki uz to poorseedum ki juwan nuzdi durukht ruseed? juwab dadde ki ‘nu-ruseed,’ ugur to zeri an durukht nuqd nu-giriftee, chura nu-gooftte ki ‘koodum durukht ust? an-ra nu-me-danum.’ Uz een ma-loom me-shuwud ki juwan rast me-goyud.” Peer murd ilzam yaft, o zur bu-juwan dad.

Hikayuti shanzduhoom.

Mahee-geere humeshu mahee-ani durya girifte o dur bazar furokhte. Roze yuk mahee-e zindu girift, o anchoonan khoob gahe nu-giriftu bood. Dur dili khood gooft, ki “ugur een mahee-ra dur bazar bi-furoshum zeeadu uz do si fu-loos nu-khwahum yaft; musluhut an-ust ki pesli Padshah burum ulbuttu biseear inam khwahud dad.” Ul-qissu mahee-ra pesli Padshah boord. Padshah choon mahee-ra deed biseear pusundeed o khooshnood shood, o hookm kurd ki mahee-geer-ra sud roopee dihund. Wuzeer an wuqt hazir bood, dur goshi Padshah urz kurd, ki “burae yuk mahee een qud nuqd dadun musluhut neest.” Padshah juwab dad-ki “ugur nu-dihum jae shurm ust, zeeraki hala hookm kurdu um.” Wuzeer gooft, “musluhut an ust, ki uz mahee-geer bi-poorseed, ki een mahee nur ust, ya madu? ugur bu-goyud ki nur ust, madu-ra bu-khwahed, ugur bu-goyud madu ust, nur-ra bu-khwahed. Mahee-geer misli an awur-

است نررا بخواید ماهي کير مثل آن آوردن نخواهد توانست
 پس انعام هم نخواهد يافت پادشاه سخن وزير پسندید و از
 ماهي کير پرسید که اين ماهي نرست يا ماده ماهي کير جواب
 داد که اين ماهي خشي است پادشاه بسيار خندید و دو صد
 روپيه اورا بخشید

حکایت هفدهم

سوداگران پيش پادشاهي رفتند و اسپانرا بر او عرض نمودند
 پادشاه بسيار پسندید و خرید و دولک روپيه زياده از قيمت
 بسوداگران داد و فرمود که از ملک خود باز اسپانرا بياربد
 سوداگران رخصت شدند روزي پادشاه در حالت خوشي و
 مستي وزير را گفت که اسامي جميع احمقان بنويس وزير عرض
 کرد که پيش از اين نوشته ام و اول نامها نام حضرتست پرسید
 چرا گفت سوداگران را دولک روپيه که براي آوردن اسپان
 بي ضامني و اطلاع مساکن آنها عنايت شد علامت
 حماقت است پادشاه گفت اگر سوداگران اسپان را بيارند
 پس چه بايد کرد گفت اگر بيارند نام حضرت از دفتر احمقان
 محو خواهم کرد و نام سوداگران انجا خواهم نوشت

حکایت هزدهم

روزي شاعري تقصيري کرد پادشاه جلاد را فرمود که رو بروي
 من اورا بکش لرزه در اندام شاعر افتاد ندیمي اورا گفت اين
 چه نامردی و بیجکریست مردمان گاهي اينچنين نمي ترسند
 شاعر گفت اي ندیم اگر تو مردی بیا بجای من بنشین تا من بر
 خیزم پادشاه این لطیفه پسندید و خندید و تقصیر او معاف فرمود

dun nu-khawahud tuwanist. Pus inam hum nu-khawahud yaft." Padshah sookhuni Wuzeer pusundeed, o uz maheegeer poorseed, ki "een mahce nur ust, ya madu?" Maheegeer juwab dad ki "een mahce khoonsee ust." Padshah biseear khundeed, o do sud roopeeju ora bukhsheed.

Hikayuti hufduhoom.

Suodaguran peshi Padshahe ruftund, o uspan-ra bur o urz numoodund. Padshah biseear pusundeed o khurced, o do luk roopeeju zeeadu uz qeemut bu-suodaguran dad, o furmood, ki "uz moolki khood baz uspan-ra beearred." Suodaguran rookhsut shoodund. Roze Padshah, dur haluti khooshee o mustee, Wuzeer-ra gooft ki "usameeje jumeeye uhmug-an bu-nuwees." Wuzeer urz kurd, ki "pesh uz een nuwishtu um, o uwwuli nam-ha nami huzrut-ust." Poorseed, "Chura?" Gooft, "Suodagur-an-ra do luk roopeeju ki bujae awurdun uspan be-zamine o itlaqi musakini an-ha nayut shood, ulamuti himaqt ust." Padshah gooft, "ugur suodagur-an uspan-ra beearund, pus chi bayud kurd?" Gooft, "ugur beearund nam Huzrut uz dafturi uhmug-an muho khawahum kurd o nami suodagur-an anja khawahum nuwisht."

Hikayuti huzduhoom.

Roze shajire tuqseere kurd, Padshah jullad-ra furmood ki "rooburooje mun ora bu-khoosh." Lurzu dur undami shajir ooftad. Nudeeme ora gooft, "een chi na-murdee o be-jigur eest! murdoom-an gahe een chooneen nu-me-tursund." Shajir gooft "uqe nudeem! ugur to murd-ee, biya, bu-jae mun binusheen, ta mun bur khezum." Padshah een luteefu pusundeed, o khundeed, o tuqseeri o moaf furmood.

حکایت نوزدهم

زني ميرفت مردی اورا دید و دنبال او روان شد زن پرسید که چرا پس من می آئی گفت بر تو عاشق شده ام زن گفت بر من چه عاشق شده خواهی من از من خوبتر است پس من می آید برو و بر او عاشق شو مرد از اینجا برگشت و زنی بد صورت دید بسیار ناخوش گردید و باز نزد او رفت و گفت چرا دروغ گفتی زن گفت تو نیز راست نگفتی اگر عاشق من می بودی پیش دیگری چرا میرفتی مرد شرمنده شد

حکایت بیستم

کوزی را گفتند میخواهی که پشت تو راست شود یا پشت دیگر مردمان همچو پشت تو کوز گردد گفت میخواهم که پشت دیگر مردمان کوز گردد تا از آن چشم که دیگران مرا می بینند من آنها را به بینم

حکایت بیست و یکم

شخصی هر روز شش نان میخرید روزی دوستی از وی پرسید شش نان هر روز چه می کنی گفت نانی را نگاه میدارم و یک نان را می اندازم و دو نان را واپس میکنم و دو نان را قرض میدهم آن دوست گفت سخن تو هیچ نمی فهمم صاف بگو گفت یک نان که میدارم میخورم و نانی که می اندازم خوشدا من میدهم و دو نان که واپس میکنم مادر و پدر را میدهم و دو نان که قرض میکنم پسران خود را میدهم

حکایت بیست و دوم

امیر تیمور لنگ چون به هندوستان رسید و مطربان طربید و

Hikayuti noozduhoom.

Zune me-ruft; murde ora deed, o doombali o ruwan shood. Zun poorseed, ki "chura pusi mun me-ayee?" Gooft, "bur to ashiq shoodu um." Zun gooft "bur mun chi ashiq shood-uee? Khwahuri mun uz mun khoob-tur ust, pusi mun me-ayud, bu-ro o bur o ashiq sho." Murd uz anja bur gusht, o zune bud soorut deed. Biseear na-khoosh gurdeed, o haz nuzdi o ruft o gooft, "chura durogh gooftee?" Zun gooft, "to neez rast nu-gooftee. Ugur ashiq bur mun boodee, peshi deegure chura me-ruftee." Murd shurmindu shood.

Hikayuti beestoom.

Koozera gooftund "me-khwahee ki pooshti to rast shuwud? ya pooshti deegur murdoom-an humchoo pooshti to kooz gurdud?" Gooft, "me-khwahum ki pooshti deegur murdoom-an kooz gurdud, ta uz an chushm ki deegur-an mura me-beenund mun an-ha-ra bu-beenum."

. *Hikayuti beest o yukoom.*

Shukhse hur roz shush nan me-khureed. Roze doste uz wy poorseed, "shush nan hur roz chi me-koonee?" Gooft "nane-ra nigah me-darum, o yuk nan-ra me-undazum, o do nan-ra wapus me-koonum, o do nan-ra quruz me-dihum." An dost gooft, "Sookhuni to hech nu-me-fuhmum, saf bu-go." Gooft, "yuk nan ki me-darum me-khoorum, o nane ki me-undazum khooshdamun-ra me-dihum, o do nan ki wapus me-koonum, Madur o Pidur-ra me-dihum, o do nan ki quruz me-koonum, pisur-ani khooch-ra me-dihum."

Hikayuti beest o dooqum.

Umeer'Teemoor Lung choon bu-Hindoostan ruseed, o mootriban tulubeed, o gooft, "uz boozoorg-an shooneedu um, ki

گفت از بزرگان شنیده ام که درین شهر مطربان کامل اند مطربی نابینا پیش پادشاه حاضر شد و سرود آغاز کرد پادشاه بسیار خوش کردید و نام او پرسید گفت نام من دولت است پادشاه گفت دولت هم کور میشود او جواب داد که اگر دولت کور نبودی بخانه لنگ نه امدي پادشاه این جواب پسندید و انعام بسیار باو داد

حکایت بیست و سیم

شخصی نزد طبیب رفت و گفت شکم من درد میکند دوا کن طبیب پرسید امروز چه خورده گفت نان سوخته طبیب دوا در چشم او کردن خواست آن شخص گفت ای طبیب درد شکم را با چشم چه نسبت حکیم گفت اول ترا دواي چشم مي باید کرد زیرا که اگر چشمت درست بودي نان سوخته نمیخوري

حکایت بیست و چهارم

روزي پادشاه از شاعري رنجيد جلاد را فرمود که رو بروي من بکش جلاد براي شمشير آوردن رفت شاعر حاضرانرا گفت تا شمشير آورده شود مرا سيلی ها بزنید که پادشاه خوش شود پادشاه تبسم نمود و تقصیر او بخشید

حکایت بیست و پنجم

شاعري تونكري را مدح کرد هیچ نیافت، پس هجو کرد تونکر اورا هیچ نکفت روز دیگر شاعر بر دروازه او رفت و نشست تونکر گفت ای شاعر مدح کردی هیچ ترا ندادم هجو کردی

'dur een shuhr mootrib-ani kamil und." Mootribe na-beena peshi Padshah *hazir* shood, o surod aghaz kurd. Padshah bisiyar khoosh gurdeed, o nami o *poorseed*. Gooft "nami mun duolut ust." Padshah gooft, "duolut hum kor me-shuwud." O juwab dad, ki "ugur duolut kor nu boode, bu-khanu-e lung du-amude." Padshah een juwab pusundeed, o ināmi bisiyar bu-o dad.

Hikayuti beest o seeum.

Shukhse nuzdi tubeeb ruft, o gooft, "shikumi mun durd me-koonud, duwa koon." Tubéeb *poorseed*, "imroz chi khoordu-ee?" Gooft, "nani sokhtu." Tubeeb duwa dur chushmi o kurdun khwast. An shukhs gooft "U-e tubeeb! durdi shikum-ra ba chushm chi nisbut?" Hukeem gooft, "uwwul toora duwa-e chushm me-bayud kurd, zeera-ki ugur chushm-ut dooreost boode, nani sokhtu nu-me-khoorde."

Hikayuti beest o chuharoom.

Boze Padshah uz sha'ire runjeed. Jullad-ra furnood ki "roo-bu-roo-e mun bu-koosh." Jullad burā-e shumsher awurdun ruft. Sha'ir *haziran*-ra gooft, "ta shumsher awurdu shuwud, mura selee-ha bu-zuned ki Padshah khoosh shuwud." Padshah tubussoom numood, o tuqseeri o bukhsheed.

Hikayuti beest o punjoom.

Sha'ire tuwungure-ra mudh kurd, hech nu-yaft, pus hoo-joo kurd, tuwungur ora hech nu-gooft. Rozi deegur sha'ir bur durwazu-e o ruft o nishust. Tuwungur gooft, "u-e sha'ir! mudh kurdee, hech toora nu-dadum; hoojoo kurdee,

هیچ نکفتم حالا چرا اینجا نشسته گفت حالا میخوام که اگر بمیری مرثیه تو بگویم

حکایت بیست و ششم

پادشاهی در خواب دید که تمام دندانهای او افتاده اند از منجمی تعبیر آن پرسید گفت که اولاد و اقارب پادشاه همه رو بروی پادشاه خواهند مرد پادشاه در خشم شد و منجم را قید کرد و منجم دیگر را طلبید و تعبیر آن خوات پرسید عرض کرد که از همه اولاد و اقارب پادشاه زیاده‌تر خواهد زیست پادشاه این نکته پسندید و انعام داد

حکایت بیست و هفتم

شخصی مرتبه بزرگ یافت دوستی برای تهنیت پیش او رفت آن شخص پرسید کیستی و چرا آمده دوست او شرمندۀ کردید و گفت مرا نمی شناسی دوست قدیم توام برای تعزیت نزد تو آمده ام شنیده ام که کور شده

حکایت بیست و هشتم

پادشاهی در جنگ شکست یافت شخصی از فوج دشمن او را گرفت و شناخت که پادشاه است اسباب خود بر سر او نهاد چون بمنزل رسید قدری برنج او را داد که بپزد و بخورد پادشاه بسیار کرسنه بود برنج را در سبوی کرد و بر آتش نهاد و خود از آتش دور نشست سکی آمد و سبوی گرفت و کربخت پادشاه خندید آن شخص بر پادشاه غصه شد و گفت ای احمق سکت سبوی ترا برد و خنده کردی بگو سبب چیست پادشاه خاموش ماند چون تازیانه یافت گفت روزی چنان بودم که

• hech nu-gooftum; *hala chura een-ja nishustujee?*” *Gooft*, “*hala me-khawahum ki ugur bu-mecree, murseeuje to bu-goyum.*”

Hikayuti beest o shushoom.

Padshahe dur *khawab* deed, ki *tumam dundan-haje o oof-tadu und*, *uz moonujjime tabeeri an poorseed*. *Gooft*, ki “*uolad o uqaribi Padshah humu roo-bu-rooe Padshah khawahund murd.*” *Padshah dur khushm shood*, o *moonuj-jim-ra qyd kurd*, o *moonujjimi deegur-ra tulubeed*, o *tabeeri an khawab poorseed*. *Urz kurd*, ki “*uz humu uolad o uqarib Padshah zeeadu-tur khawhud zeest.*” *Padshah een nooktu pusundeed o inam dad.*

Hikayuti beest o huftoom.

Shukhse murtubeje boozoorg yaft, *doste burae tuhniyut peshi o ruft*. *An shukhs poorseed*, “*keestee? o chura amduje?*” *Dosti o shurmindu gurdeed o gooft*, “*mura nume-shinasee? dosti qudeemi to um, burae taziyyut nuzdi to amudu um, shooneedu um ki kor shooduje.*”

Hikayuti beest o hushtoom.

Padshahe dur jung shikust yaft. *Shukhse uz fuioji dooshmun ora girift o nu-shinakht ki* “*Padshah ust.*” *Ushabi khood bur suri o nihad*. *Choon bu-munzil ruseed qudre burinj ora dad*, ki “*bi-pooz o bi-khor.*” *Padshah biseear goorsiny bood*; *burinj-ra dur suboo kurd*, o *bur atish nihad*, o *khood uz atish door nishust*. *Suge amud o suboo-ra girift o goorekht*. *Padshah khundeed*. *An shukhs bur Padshah ghoossu shood o gooft*, “*u! u! muq! Sug subooje toora boord*, o *khundu kurdee? bu-go subub-cheest?*” *Padshah khamoosh mand*. *Choon tazeeanu yaft, gooft*, “*roze choo-*

هرگاه براي شکار ميرفتم صد شتر اسباب باور چيخانه من همراه
ميرفت امروز چنان هستم که مشت برفج هم سکت نکذاشت
آن شخص عذر تقصيرات نمود و کذاشت

حکایت بیست و نهم

روزي مرغي بر درختي نشسته بود پادشاه او را ديد و با
حاضران گفت که اين را به تير خواهم کشت تير و کمان را
گرفت و تير بر مرغ انداخت و خطا کرد مرغ پرید پادشاه
بسيار خجل کردید شخصي براي دفع خجلت گفتن گرفت
که پادشاه اگر اول مرغ را کشتن خواست کشتن مي توانست
ليکن بر جان او رحم کرد و قصدا خطا نمود

حکایت سيم

شخصي يک طوطي پرورد و او را زبان پارسي آموخت طوطي
در جواب هر سخن مي گفت درين چه شک روزي آن شخص
طوطي را در بازار براي فروختن برد و صد روپيه قيمت آن ظاهر
کرد مغلي از طوطي پرسيد که لايق صد روپيه هستي گفت در
اين چه شک مغل خوشنود شد و طوطي را خريد و بخانه خود
برد هر سخن که با طوطي ميگفت جواب آن درين چه شک
ميافت در دل خود شرمنده و پشيمان کردید و گفت حماقت
کردم که چنين طوطي خريدم گفت درين چه شک مغل را
تبسم آميز و طوطي را آزاد کرد

حکایت سي و يکم

روزي پادشاهي مع شاهزاده بشکار رفت چون هوا گرم شد
پادشاه و شاهزاده لباده خود را بردوش مسخره نهادند پادشاه

nan boodum, ki hur-gah bu-rae shikar me-ruftum sud shoo-toori ushabî bawurchee-khanuḡe mun hum-raḡ me-ruft, imroz choonan hustum, ki mooshti birunj hum sug nu-goozasht." An shukhs ozri tugseerat numood o goozasht.

Hikayuti beest o nuhoom.

Roze moorghe bur durukhte nishustu bood, Padshah ora deed, o bu-haziran gooft, ki "een-ra bu-teer khwahum koosht." Teer o kuman-ra girift, o teer bur moorgh undakht, o khuta kurd. Moorgh pureed. Padshah bisiyar khujil gur-deed. Shukhse burae dufae khijlut gooftun girift, ki "Padshah ugur uwwul moorgh-ra kooshtun khwast, kooshtun me-tuwanist, lekin bur jani o ruh kurd, o qusdun khuta numood."

Hikayuti seeyoom.

Shukhhse yuk tootee purwurd o ora zoobani Parsee amokht. Tootee dur juwabi hur sookhun me-gooft "dur een chi shuk?" Roze an shukhs tootee-ra dur bazar burae furokhtun boord, o sud roopeeu qeemuti an zahir kurd. Mooghule uz tootee poorseed, ki "laḡiqi sud ropeeu hustee?" Gooft, "dur een chi shuk?" Mooghul khooshnood shood, o tooteera khureed, o bu-khanuḡe khood boord. Hur sookhun ki ba tootee me-gooft juwabi an "dur een chi shuk?" me-yast. Dur dili khood shurmindu o pusheman gurdeed, o gooft, "himaqut kurdum, ki chooneen tootee khureedum." Goof, "dur een chi shuk?" Mooghul-ra tubussoom amud, o tootee-ra azad kurd.

Hikayuti see o yukoom.

Roze Padshahe my Shah-zadu, bu-shikar ruft; choon huwa gurm shood, Padshah o Shah-zadu lubaduḡe khood-ra bur doshi muskhuruḡe nihadund. Padshah tubussoom kurd

تبسم کرد و گفت ای مسخره بر تو بار یک خر است گفت
بلکه بار دو خر

حکایت سی و دوم

مسخره با زنی شادی کرد بعد از چهار ماه زن او پسرزاید
شوهر را گفت این پسر را چه نام خواهی داشت گفت پیک
چرا که راه نه ماه در چهار ماه طی کرد

حکایت سی و سوم

دانشمندی در مسجد می نشست و با مردمان وعظ می گفت
شخصی در آن مجلس هر روز می کیرست روزی دانشمند
گفت که سخن من در دل این شخص بسیار اثر میکند ازین
سبب میکرید دیگران آن شخص را گفتند که در دل ما سخن
دانشمند هیچ اثر نمیکند چگونه دل داری که میکرني گفت
بر سخن دانشمند نمیگیرم بلکه یک خصی پرورده بودم و او را
بسیار دوست داشتم چون خصی پیر شد مرد هرگاه دانشمند
سخن میگوید و ریش او می جنبد خصی مرا یاد می آید زیرا
که او هم اینچنین ریش دراز داشت

حکایت سی و چهارم

شخصی دستار درویشی گرفت و گریخت درویش بکورستان
رفت و نشست مردمان او را گفتند که آن شخص دستار ترا
بطرف باغ برد در کورستان چرا نشسته و چه میکنی گفت او نیز
آخر اینجا خواهد آمد ازین سبب اینجا نشسته ام

حکایت سی و پنجم

پادشاهی با وزیر خرما میخورد و تخم خرما نزد وزیر می انداخت

o gooft, "u, e muskhuru! bur to bari yuk khur ust." Gooft, "bulki bari do khur."

Hikayuti see o doo,um.

Muskhuru, e ba zune shadee kurd, bad uz chuhar mah zuni o pisur za'eed. Shuohur-ra gooft, "een pisur-ra chi nam khwahee dasht?" Gooft, "pyk, chura-ki rahi nuh mah dur chuhar mah ty kurd."

Hikayuti see o seyo,om.

Danish-munde dur masjid me-nishust o ba murdoom-an waz me-gooft. Shukhse dur an mujlis hur roz me-geereest. Roze danish-mund gooft, ki "sookhuni mun dur dili een shukhs bisiyar usr me-koonud, uz een subub me-gireed." Deegur-an an shukhs-ra gooftund, ki "dur dili ma sookhuni danish-mund hech usr nu-me-koonud, chigoonu dil daree, ki me-giru,ee?" Gooft, "bur sookhuni danish-mund nu-me-girem; bulki yuk khusee purwurdu boodum, o ora bisiyar dost dashtum, Choon khusee peer shood moord. Hur-gah danish-mund sookhun me-goyud o reeshi o me-joombud, khusee mura yad me-ayud, zecera-ki o hum een-chooneen reeshi duraz dasht."

Hikayuti see o chuharoom.

Shukhse dustari durweshe girift o goorekht. Durwesh bu goristan ruft, o nishust. Murdoom-an ora gooftund, ki "an shukhs dustari toora bu-turufi bagh boord, dur goristan chura nishustu, e o chi me-koonee?" Gooft, "o neez akhir een-ja khwahud amud, uz een subub een-ja nishustu um."

Hikayuti see o punjo,om.

Padshahe ba Wuzeer khoorma me-khoord, o tookhmi

بعد خوردن وزیر را گفت بسیار خوار هستی زیرا که تخم خرما بسیار پیش تو افتاده اند وزیر گفت نه جهان پناه بسیار خوار هستند که نه تخم گذاشتند نه خرما

حکایت سی و هشتم

روزی سکندر با حاضران گفت که گاهی کسی را محروم نکردم هر کس هر چه از من خواست بخشیدم شخصی انوقت عرض کرد که خداوند مرا یکدرم درکار است ببخش سکندر فرمود که از پادشاهان چیز محقر خواستن بی ادبی است آن شخص گفت که اگر پادشاه را از یکدرم دادن شرم می آید ملکی مرا ببخش سکندر گفت اول سوال کردی کم از مرتبه من و دیگر سوال کردی زیاده از مرتبه خود هر دو سوال بیجا کردی آن شخص لا جواب و شرمنده گردید

حکایت سی و هفتم

پادشاهی از مسخره برنجید و زیر پای فیل انداختن فرمود مسخره شور نمود که ای خداوند من ضعیف لایق پای فیل نیستم مرا زیر پای صعوه انداز و زیر پای فیل وزیر را زیرا که وزیر فربه است استخوانهای او در پای فیل نخواهند خلید پادشاه طرف وزیر دید و تبسم کرد و گفت چه میگوئی وزیر عرض کرد که برای خدا تقصیر این حرام زاده ببخش و گرنه مرا نیز در بلا خواهد انداخت پادشاه را سخن مسخره و شفاعت وزیر پسند آمد تقصیر معاف کرد و خلعت بخشید

حکایت سی و هشتم

شیری و مردی در یکخانه تصویر خود را دیدند مرد شیر را

khoorma nuzdi *Wuzeer* me-undakht. *Badi khoordun Wuzeer-ra gooft*, “ *biseear khwar hustee, zeera-ki tooklmi khoorma biseear peshi to ooftadu und.*” *Wuzeer gooft* “ *nu, Juhan punah biseear khwar hustund, ki nu-tookhm goozashtund nu-khoorma.*”

Hikayuti see o shushoom.

Roze Sikundur ba haziran-ra gooft, ki “ *gahe kuse-ra muhroom nu-kurdum, hur kus hur-chi uz mun khwast, bukhsheedum.*” *Shukhs an wuqt urz kurd*, ki “ *Khooda-wund! mura yuk dirum dur-kar ust, bu-bukhsh.*” *Sikundur furmood*, ki “ *uz Padshah-an cheezi moohuqqur khwastun be-udubee ust.*” *An shukhs gooft*, ki “ *ugur Padshah-ra uz yuk dirum dadun shurm me-ayud, moolke mura bukhshud.*” *Sikundur gooft*, “ *uwwul suwal kurdee, kum uz murtubu, e mun, o deegur suwal kurdee, zeeadu uz murtubu, e khood; hur do suwal be-ja kurdee.*” *An shukhs la-juwab*, o *shurminda gurdeed*.

Hikayuti see o huftoom.

Padshahe uz muskhuru bu-runjeed o zeri pa, e feel undakhtun furmood. Muskhuru shor numood, ki “ *u, e Khooda-wund! mun zu, eef laiqi pa, e feel neest-um, mura zeri pa, e sowu undaz, o zeri pa, e feel Wuzeer-ra; zeera-ki Wuzeer foorbu ust, oostookhwan-ha, e o dur pa, e feel nu-khwahund khuleed.*” *Padshah turni Wuzeer deed*, o *tubussoom kurd*, o *gooft*, “ *chi me-goyee?*” *Wuseer urz kurd*, ki “ *bura, e Khooda, tuqseeri een haram-zadu bu-bukhsh, wu-gur-nu mura neez dur bula khwahud undakht.*” *Padshah-ra sookhuni muskhuru*, o *shufayti Wuzeer pusund amud. Tuqseer moaf kurd*, o *khilat bukhsheed*.

Hikayuti see o hushtoom.

Shere o murde dur yuk khanu tusweeri khood-ha deed-

گفت می بینی شجاعت انسان که شیر را تابع کرده است
شیر گفت مصور این انسان است اگر شیر مصور بودی این چنین
نبودی

حکایت سی و نهم

شخصی پیش یک نوبسندۀ رفت و گفت خطی بنویس
گفت پای من درد میکند آن شخص گفت ترا جانی فرستادن
نمیخواهم که چنین عذر میکنی جواب داد که این سخن تو
راست است لیکن هرگاه که برای کسی خط می نویسم طلبیده
می شوم برای خواندن آن زیرا که دیگر شخص خط من خواندن
نمیتواند

حکایت چهل و یکم

شخصی خطی می نوشت مردی بیگانه نزد او نشست و
طرف خط میدید آن شخص در خط نوشت که مردی بیگانه
واحتمق نزد من نشسته است و خطرا میخواند ازین سبب
هیچ راز نمی نویسم آنمرد گفت مرا احتمق می پنداری چرا
راز نمی نویسی خط تو نخوانده ام نویسنده گفت اگر خط من
نخواندی چگونه معلوم کردی که چنین نوشته ام

حکایت چهل و یکم

روزی باز خروسی را گفت بسیار بیوفا هستی مردمان ترا
می پرورند و برای تو خانه می سازند و هرگاه ترا گرفتن میخواهد
چرا میکوبی من اگر چه مرغ جنگلی ام لیکن چند روز که
از دست مردمان طعمه میخورم برای ایشان شکار میکنم و هر چند
دور میروم چون طلبیده میشوم باز می آیم خروس جواب داد

und. Murd sher-ra gooft, "me-beenEE shoojaati insan, ki sher-ra tabi kurdu ust?" Sher gooft, "moosuwuri een insan ust, ugur sher moosuwur boode, een-chooneen nu-boode."

Hikayuti see o nuhoom.

Shukhse peshi yuk nuweesindu ruft o gooft, "khutte binuwees." Gooft "pae mun durd me-koonud." An shukhs gooft, "toora jae firistadun nu-me-khawahum, ki chooneen ozr me-koonen." Juwab dad, ki "een sookhuni to rast ust, lekin hur-gah ki burae kuse khutt me-nuweesum, tulubeedu me-shuwum burae khawanduni an, zeera-ki deegur shukhs khutti mun khawandun nu-me-tuwanud."

Hikayuti chihuloom.

Shukhse khutte me-nuwisht; murde beganu nuzdi o nishust, o turufi khutt me-deed. An shukhs dur khutt nuwisht, ki "murde beganu o u/nuq nuzdi mun nishustu ust, o khutt-ra me-khawand, uz een subub hech raz nu-me-nuweesum." An murd gooft, "mura u/nuq me-pindaree? Chura raz nu-me-nuweesec? khutti to nu-khawandu um." Nuweesindu gooft, "ugur khutti mun nu-khawandee, chigoonu maloom kurdee, ki chooneen nuwishtu um?"

Hikayuti chihul o yukoom.

Roze baz khoodoose-ra gooft, "biseear be-wufa hustee, murdoom-an toora me-purwurund, o burae to khaan me-sazund, o hur-gah toora giriftun me-khawahund, chura me-goorezee? Mun ugurchi moorghii jungulee um, lekin chund roz ki uz dusti murdoom-an tamu me-khoodum, burae eshan shikar me-koonum, o hur-chund door me-ruwum, choon tulubeedu me-shuwum, baz me-ayum." Khoodoos juwab dad,

که گاهی بازی را بر سیخ دیده و من بسیار خروسان را بر سیخ کباب و بسیار خروسان را بر آتش بر بان دیده‌ام تو بسیار دور کربزي اگر بازی را بر سیخ بینی باز لا جواب شد

حکایت چهل و دوم

دانشمندی مصاحب پادشاه بود موی ریش خود میکند روزی پادشاه او را گفت که اگر بار دیگر موی ریش خواهی بر کند بر تو سیاست خواهم نمود بعد چند روز دانشمند کاری کرد که پادشاه بسیار بر او مهربان گردید و او را گفت هر چه بخواهی ترا بخشم دانشمند گفت ریش من مرا ببخش دیگر هیچ نمی خواهم پادشاه تبسم کرد و گفت اگر خوشی تو در همین است بخشیدم

حکایت چهل و سیوم

زشت روی پیش طبیب رفت و گفت بر زشت ترین جایی مرا دملی شده است دوا بده طبیب بر روی او نظر کرد و گفت دروغ میگوئی روی تو می بینم بر آن هیچ دمل نیست

حکایت چهل و چهارم

شخصی نوکر خود را گفت که علی الصباح اگر دوزاغ را یکجا نشسته بینی مرا خبر کن که انها را خواهم دید و شکون نیک خواهم یافت تمام روز مرا بخوشی خواهد گذشت القصه نوکر او دوزاغ را یکجا دید صاحب خود را خبر داد صاحب او چون بیرون آمد یک زاغ را دید دیگر زاغ پریده بود بسیار بر نوکر غصه شد و تازیانه زدن گرفت همان وقت دوستی برای او طعام فرستاد نوکر عرض کرد که ای خداوند یک زاغ را

ki "gahe baze-ra bur seekh deedu,ee? o mun bisee'ar khooroos-an-ra bur seekh kubab, o bisee'ar khooroos-an-ra bur atish birce'ar deedu um. To bisee'ar door goorezee, ugur baze-ra bur seekh beence." Baz la-juwab shood.

Hikayuti chihul o doo'm.

Danish-munde moosa'ibi Padshah bood. Moo'e reeshi khood me-kunud. Roze Padshah ora gooft, ki "ugur bari deegur moo'e reesh khwa'hee bur-kund, bur to see'asut khwahum numood." Badi chund roz danish-mund kare kurd, ki Padshah bisee'ar bur o mihr-ban gurdeed, o ora gooft, "hur-chi bu-khw'hee toora bu-bukhshum." Danish-mund gooft, "reeshi mun mura bu-bukhsh, deegur hech nu-mekhwahum." Padshah tubussoom kurd, o gooft, "ugur khooshee to dur humeen ust bukhsheedum."

Hikayuti chihul o seyyoom.

Zisht-roo'e peshi tubeeb ruft o gooft, "bur zisht-tureen ja'e mura doom'mule shoodu ust, duwa bi-dih." Tubeeb bur roo'e o nuzur kurd o gooft, "durogh me-goyee, roo'e to me-beenum bur az hech doommul nee'st."

Hikayuti chihul o chuharoom.

Shukhse nuokuri khood-ra gooft, ki "ule oos-subah ugur do zagh-ra yuk ja nishustu beenee, mura khubur koon, ki anha-ra khwahum deed, o shoogooni nek khwahum yaft, tumam roz mura bu-khooshee khwahud goozusht." Ul-qissu nuokuri o do zagh-ra yuk ja deed, sa'ibi khood-ra khubur dad. Sa'ibi o choon beeroon anud, yuk zagh-ra deed, deegur zagh purseedu bood. Bisee'ar bur nuokur ghoossu shood, o tazee'anu zudun girift. Hooman wuqt doste buraye o tum furistad. Nuokur arz kurd, ki "ye khoodawund! yuk zagh-

دیدي طعام يافني اکر دو زاغ را میدیدي مي يافتي انچه من
یافتم

حکایت چهل و پنجم

طبیعی هرگاه بکورستان رفتي چادر بر سر و روی خود
کردي مردمان پرسیدند که سبب این چیست گفت از
مردکان این کورستان شرم میکنم زیرا که از دواي من
مرده اند

حکایت چهل و ششم

روزي پادشاهي ظالم تنها از شهر بیرون رفت شخصي را زیر
درختي نشسته دید پرسید که پادشاه این ملک چگونه است
ظالم یا عادل گفت بسیار ظالم است پادشاه گفت مرا مي
شناسي گفت نه پادشاه گفت منم سلطان این ملک آنمرد
ترسید و پرسید مرا میدانی پادشاه گفت نه گفت پسر فلان
سوداگرام هرامه سه روز دیوانه میشوم امروز يکي از ان سه روز
است پادشاه خندید و او را هیچ نکفت

حکایت چهل و هفتم

شاعري پیش تونکري رفت و بسیار او را ستود تونکر خوشنود
شد و گفت نزد من نقد نیست لیکن غله بسیار است اکر فردا
بیایي بدهم شاعر بخانه خود رفت و وقت فجر نزد تونکر باز
آمد تونکر پرسید چرا آمدي گفت دیروز وعده دادن غله کردید
ازین سبب آمده ام تونکر گفت عجب احمق هستي تو از
سخن مرا خوش کردی من نیز ترا خوش نمودم حالا غله چرا
دهم شاعر شرمندة شده باز رفت

ra deede, tu'um yafte; ugur do zaghi-ra me-deede, me-yafte anchi mun yaftum."

Hikayuti chihul o punjoom.

'Tubeebe hur-gah bu-goristan ruft, chadur bur sur o roo'e khoo'd kurd. Murdoom-an poorseedund, ki "sububi een chee'st?" Gooft, "uz moordu-gani een goristan shurm me-koonum, zeera-ki uz duwa'e mun moordu und."

Hikayuti chihul o shushoom.

Roze Padshahe zalim tunha uz shuhr beroon ruft. Shukhs-e-ra zeri durukhte nishustu deed. Poorseed, ki "Padshahi een moolk chigoonu ust? zalim, ya adil?" Gooft, "bi-see'ar zalim ust." Padshah gooft, "mura me-shinasee?" Gooft, "nu." Padshah gooft, "mun-um Sooltani een moolk." An nurd turseed o poorseed, "mura me-danee?" Padshah gooft, "nu." Gooft "pisuri foolan suodagur um, hur mah si roz deewanu me-shuwum, inroz yuke uz an si roz ust." Padshah khundeed, o ora hech nu-gooft.

Hikayuti chihul o huftoom.

Sha'ir peshi tuwungure ruft, o bisee'ar ora sutood. Tuwungur khooshnood sho'd, o gooft, "nuzdi mun nuqd neest, lekin ghullu bisee'ar ust, ugur furda bee-ayee, bi-dihum." Sha'ir bu-khanu'e khoo'd ruft, o wuqti fujur nuzdi tuwungur baz amud. Tuwungur poorseed, "chura amudee?" Gooft, "dee-roz wadu'e daduni ghullu kurded, uz een subub amudu um." Tuwungur gooft, "uzub u'umuq hustee! to uz sookhun mura khoosh kurdee, mun neez toora khoosh nu-moodum, hala ghullu chura dihum?" Sha'ir shurmindu sho'du baz ruft.

حکایت چهل و هشتم

درویشی تقصیر بزرگ کرد پیش حبشی کوتوال بردند کوتوال حکم کرد که تمام روی درویش سیاه کنید و در تمام شهر گردانید درویش گفت ای کوتوال نصف روی من سیاه کن و کرنه همه مردمان شهر خواهند دانست که حبشی کوتوال هشتم کوتوال ازین سخن خندید و تقصیر درویش معاف کرد

حکایت چهل و نهم

نابینائی در شب تار چراغ در دست و سبو بر دوش گرفته در بازار میرفت شخصی از وی پرسید که ای احمق روز و شب در چشم تو یکسان است از چراغ ترا فایده چیست نابینا خندید و گفت این چراغ برای من نیست بلکه برای تست تا در شب تار سبوی مرا نشکني

حکایت پنجاهم

درویشی بر دوکان بقالی رفت و در خریدن شتابی کرد بقال درویش را دشنام داد درویش در خشم شد و پاپوشی بر سر بقال زد بقال پیش کوتوال رفت و نالش نمود کوتوال درویش را طلبید و پرسید که چرا بقال را زدی درویش گفت که بقال مرا دشنام داد کوتوال گفت ای درویش تقصیر بزرگ کردی لیکن فقیر هستی ازین سبب ترا سیاست نمی کنم برو هشت آنه ببال بده که سزای تقصیر تو همین است درویش یکروپیه از جیب خود بر آورد و در دست کوتوال داد و یک پاپوش بر سر کوتوال زد و گفت اگر چنین انصاف است هشت آنه تو بگیر و هشت آنه انرا بده

Hikayuti chihul o hushtoóm.

Durweshe tuqseeri *boozoorg* kurd, pesli *hubshee* Kotwal *boordund*. Kotwal *hookm* kurd, ki “tumān rooqe durwesh siyah kooneed, o dur tumam shuhr gurdaned.” Durwesh *gooft*, “*u*e Kotwal! nisfi rooqe mun siyah koon, wu-gur-nu humu murdoom-ani shuhr khwahund danist, ki *hubshee* Kotwal hustum.” Kotwal uz *een sookhun* khundeed, o tuqseeri durwesh moaf kurd.

Hikayuti chihul o nuhoom.

Na-beenaye dur shubi tar churagh dur dust o *sooboo* bur dosh giriftu, dur bazar me-ruft. Shukhse uz wy *poorseed*, ki “*u*e *uhmuq*! roz o shub dur chushmi to yuksan ust, uz churagh *toora* fajidu chee’s’t?” Na-beena khundeed, o *gooft*, “*een* churagh buraye mun nee’s’t, bulki buraye too’s’t, ta dur shubi tar *sooboo*e mura nu-shikunee.”

Hikayuti pinjahoom.

Durweshe bur dookani buqqale ruft, o dur khureedun shitahee kurd. Buqqal durwesh-ra doosh-nam dad. Durwesh dur khushm shood, o paposhe bur suri buqqal zud. Buqqal pesli Kotwal ruft o nalish numood. Kotwal durwesh-ra tulubeed o *poorseed*, ki “chura buqqal-ra zudee?” Durwesh *gooft* ki “buqqal mura doosh-nam dad.” Kotwal *gooft*, “*u*e durwesh! tuqseeri *boozoorg* kurdee, lekin fuqeer hustee, uz *een suhab toora* seeasut nu-mc-koonum; bu-ro, husht anu bu-buqqal bi-dih, ki suzaye tuqseeri to humeen ust.” Durwesh yuk roopeeu uz jebi khood bur-awurd, o dur dusti Kotwal dad, o yuk paposh bur suri Kotwal zud, o *gooft*, “ugur chooneen insaf ust, husht anu to bu-geer, o husht anu an-ra bi-dih.”

حکایت پنجاه و یکم

نقاشی در شهری رفت و آنجا پیشه طبابت آغاز کرد بعد چند روز شخصی از وطن او در آن شهر رسید و او را دید و پرسید که حالا چه پیشه میکنی گفت طبابت پرسید چرا گفت از برای آنکه اگر درین پیشه تقصیری میکنم خاک آنرا می پوشد

حکایت پنجاه و دوم

شاعری مسکین پیش تونگری رفت و چنان نزدیک و نشست که میان شاعر و تونگر از یک وجب زیاده تفاوت نبود تونگر ازین سبب برهم شد و روی توش کرد و پرسید که در میان تو و خر چه تفاوت است گفت بقدر یک وجب تونگر ازین جواب بسیار خجل شد و عذر نمود

حکایت پنجاه و سیوم

کدائی بر دروازه تونگری رفت و سوال کرد از اندرون خانه جواب آمد که بی بی در خانه نیست کدا گفت پاره نان سوال کرده بودم بی بی را نخواستم که چنین جواب یافتم

حکایت پنجاه و چهارم

پادشاهی دانشمندی را طلبید و گفت میخواهم که ترا قاضی این شهر کنم دانشمند گفت لایق اینکار نیم پادشاه پرسید چرا جواب داد که آنچه گفتم اگر راست گفتم مرا معذور دارید و اگر دروغ گفتم پس دروغ کورا قاضی کردن مصلحت نیست پادشاه عذر دانشمند پسندید و او را معذور داشت

حکایت پنجاه و پنجم

روزی امیری بر میخ تیر می انداخت تیراندازان بسیار

Hikayuti pinjah o yukoöm.

Nuqqashe dur shuhre ruft, o an-ja peshu, e tubabut aghaz kurd. Badi chund roz shukhse uz wutuni o dur an shuhr ru-seed, o ora deed o poorseed, ki "hala chi peshu me-koo-nee?" Gooft, "tubabut." Poorseed, "chura?" Gooft, "uz buræ an-ki ugur dur een peshu tuqseere me-koonum, khak azra me-poshud."

Hikayuti pinjah o doo,um.

Shaïre miskeen peshi tuwungure ruft o choonan nuz-deeki o nishust ki miyani shaïr o tuwungur uz yuk wujub ziyadu tufuwoot nu-bood. Tuwungur uz een subub bur-hum shood, o roo, e toorsh kurd o poorseed, ki "dur miyani to o khur chi tufawoot ust?" Gooft, "bu-qudri yuk wujub." Tuwungur uz een juwal hisiyar khujil shood, o ozr numood.

Hikayuti pinjah o seyoöm.

Guda, e bur durwazu, e tuwungure ruft, o soowal kurd. Uz undrooni khanu juwal amud, ki "beebee dur khanu nee'st." Guda gooft, "paru, e nan soowal kurdu boodum, beebee-ra nu-khwastum ki chooneen juwal yaftum."

Hikayuti pinjah o chuharoom.

Padshahe danishmunde-ra tulubeed o gooft, "me-khara-hum ki toora Qazee, e een shuhr koonum." Danishmund gooft, "lajiqi een kar ny-um." Padshah poorseed, "chura?" Juwal dad, ki "an-chi gooftum, ugur rast gooftum, mura ma-zoor dæd. O ugur durogh gooftum, pus durogh-go-ra Qazee kurdun musluhut nee'st." Padshah ozri danish-mund pusundeed o o-ra mazoor dasht.

Hikayuti pinjah o punj, om.

Roze Umeere bur mekh teer me-undakht. Teer-undazan

انجا حاضر بودند تیر کسی بر میخ نمیرسید فقیری انجا رفت و از امیر چیزی سوال کرد امیر تیر و کمان خود در دست فقیر داد و فرمود میخ را بزن فقیر تیر بر میخ پرتاب کرد اتفاقاً بزد امیر بسیار خوشنود کردید و صد روپیه فقیر را بخشید و رخصت کرد فقیر امیر را گفت سوال کردم هیچ نیافتم امیر روی درهم کشید و گفت صد روپیه ترا بخشیده‌ام میکوبی هیچ نیافتم این چه سخن است فقیر گفت صد روپیه میخ زده گرفتم و از سوال چه یافتم امیر خندید و انعام دیگر هم بخشید

حکایت پنجاه و ششم

شی قاضی در کتابی دید که هر که سر خورد میدارد و ریش دراز احمق میشود قاضی سر خورد داشت و ریش بسیار دراز با خود گفت که سر را بزرگ کردن نمیتوانم لیکن ریش را کوتاه خواهم کرد مقراض تلاش کرد نیافت ناچار نیم ریش را در دست گرفت و نیم نزد چراغ برد چون موی را آتش گرفت شعله بردست او رسید ریش را گذاشت همه ریش او سوخته شد قاضی بسیار شرمنده گردید به سبب اینکه هر چه در کتاب بود باثبات رسید

حکایت پنجاه و هفتم

روزی پادشاهی بر بام قصر خود نشسته بود شخصی را زهر دیوار اساده دید که مرغی در دست گرفته می نمود پادشاه او را طلبید و پرسید چرا مرغ بمن می نمائی گفت ای خداوند با شخصی از طرف حضرت شرط کردم و این مرغ در ناری یافتم برای خداوند آورده ام پادشاه خوشنود گردید و مرغ را در

bisee,ar an-ja *kazir* hoodund. Teeri kuse bur mekh nu-me-ruseed. Fuqeere an-ja ruft, o uz Umeer cheeze soowal kurd. Umeer teer o kumani khood dur dusti fuqeer dad, o furmood, "mekh-ra bi-zun." Fuqeer teer bur mekh purtab kurd. Itti-faqun bi-zud. Umeer bisee,ar khooshnood gurdeed, o sud roopee, u fuqeer-ra bukhsheed, o rookhsut kurd. Fuqeer Umeer-ra gooft, "soowal kurdum, hech nu-yaftum." Umeer roo, e durhum kusheed o gooft, "sud roopee, u toora bukh-sheedu um, me-goyee hech nu-yaftum? een chi sookhun ust?" Fuqeer gooft, "sud roopee, u mekh zudu giriftum, o uz soowal chi yaftum?" Umeer khundeed, o inami deegur hum bukhsheed.

Hikayuti pinjah o shushoom.

Shube Qazee dur kitabe deed, "ki hur-ki suri khoord me-darud o reeshi duraz u/muq me-shuwud." Qazee suri khoord dasht, o reeshi bisee,ar duraz, ba khood gooft, ki "sur-ra boo zoorg kurdun nu-me-tuwanum, lekin reesh-ra kotah khwahum kurd." Miqraz tulash kurd, nu-yaft. Nachar neem reesh-ra dur dust girift, o neem nuzdi churagh boord. Choon moor-ra atish girift shoo, alu bur dusti o ruseed reesh-ra goozasht, humu reeshi o sokhtu shood. Qazee bisee,ar shurmindu gurdeed, bu-subub een-ki hur-chi dur kitab bood bu-isbat ruseed.

Hikayuti pinjah o huftoom.

Roze Padshahe bur bami Qusri khood nishustu bood. Shuhase-ra zeri deewar istadu deed, ki moorghe dur dust giriftu me-numood. Padshah o-ra tulubeed o poorseed, "chura moorgh bu-mun me-numayee?" Gooft "ue Khoo-dawund! ba shukhse uz turufi Huizrut shurt kurdum, o een moorgh dur bazee yaftum, burae Khoodawund awurdu um." Padshah khooshnood gurdeed, o moorgh-ra dur mutbukh

مطبخ فرستاد بعد از دو سه روز باز آن شخص پیش پادشاه آمد و کوسپندی آورد و گفت این هم از نام انحضرت در بازی یافته ام پادشاه آنرا نیز قبول کرد سیوم بار پیش پادشاه رفت و شخصی دیگر را با خود برد چون پادشاه او را تهدیدست دید پرسید برای من هیچ نه آورده عرض کرد که از طرف حضرت با این شخص دو هزار روپیه را شرط نمودم و بازی نیافتم حالا این شخص برای زر پیش حضرت آمده است پادشاه تبسم کرد و زر او را بخشید و فرمود گاهی از طرف من با کسی قمار مبارز دیگر هیچ از تو نخواهم گرفت و نه ترا چیزی خواهم داد

حکایت پنجاه و هشتم

شخصی در خواب با شیطان ملاقات کرد یک سیلی بر روی او زد و ریش او را گرفت و گفت ای ملعون دشمن ما هستی و برای فریب دادن ما مردمان ریش دراز میداری چون سیلی دیگر بر روی او زد بیدار شد و ریش خود را در دست خود دید شرمنده گردید و بر خود خندید

حکایت پنجاه و نهم

شخصی پیش درویش رفت و سه سوال کرد اول آنکه چرا میگوئی که خدا همه جا حاضر است هیچ جا نمی بینم بنما کجاست دوم آنکه انسان را برای تقصیری چرا سیاست میکنند هرچه میکند خدا میکند انسان را هیچ قدرت نیست و بی ارادت خدا هیچ نمی تواند کرد و اگر انسان را قدرت بودی همه کارها برای خود بهتر کردی سیوم آنکه خدا شیطان را در آتش دوزخ چگونه عقوبت تواند کرد زیرا که سرشت او از آتش است و آتش

furistad. Bad uz do-si roz baz an shukhs peshi Padshah amud, o gospunde awurd o gooft, "een hum uz nami an Huzrut dur bazee yaftu um." Badshah an-ra neez qubool kurd. Seyoom bar peshi Badshah ruft, o shukhs deegur-ra ba khood boord. Choon Badshah o-ra tuhee-dust deed, poor-seed, "burae mun hech nu-awurdu,ee?" Urz kurd, ki "uz turufi Huzrut ba een shukhs do huzar roopee-ra shurt numoodum, o bazee nu-yaftum; hala een shukhs burae zur peshi Huzrut amudu ust." Padshah tubussoom kurd, o zur o-ra bukhsheed o furmood, "gahe uz turufi mun ba kuse qimar mu-baz, deegur hech uz to nu-khwahum girift, o nu toora cheeze khwahum dad."

Hikayuti pinjah o hushtoom.

Shukhs dur khwab ba shytan moolaqat kurd, yuk selee bur rooe o zud, o reeshi o-ra girift o gooft, "u, e muluoon! doo,lmuni ma hustee, o burae fureb daduni ma murdoom-an reeshi duraz me-daree." Choon selee deegur bur rooe o zud bedar shood, o reeshi khood-ra dur dusti khood deed, shurmindu gurdeed, o bur khood khundeed.

Hikayuti pinjah o nuhoom.

Shukshe peshi durwesh ruft, o si suwal kurd. Uwwulan-ki "chura me-goyee ki Khooda humu ja lazir ust? hech ja nu-me-beenum, bi-nooma kooja'st? Doo,um an-ki "insan-ra burae tuqseere chura seeasut me-koonund? hur-chi me-koonud Khooda me-koonud, insan-ra hech qoodrut neest, o be iraduti Khooda hech nu-me-tuwanud kurd, o ugur insan-ra qoodrut boode humu kar-ha burae khood bih-tur kurde." Seyoom an-ki "Khooda shytan-ra dur atishi dozukh chigoonu uqoobut tuwanud kurd? zecra-ki surishti o uz atish ust, o atish dur atish chi usur khwahud kurd?" Dur-

در آتش چه اثر خواهد کرد درویش کلوخي بزرگ بر سر او زدن
 شخص کریان پیش قاضي رفت و گفت از فلان درویش سه
 سوال کردم بر سر من چنان کلوخي زد که سر من درد میکند
 و هیچ جواب نداد قاضي درویش را طلبید و گفت چرا کلوخ بر سر
 او زدي و جواب سوال او ندادي درویش گفت که ان کلوخ
 جواب سخن اوست میگوید که درد در سر دارد بنهاید کجا
 است تا من خدا را با و بنهیم و چرا پیش حضرت نالاش من
 نمود هر چه کرد خدا کرد بي ارادت خدا او را نزد من مرا چه قدرت
 است و سرشت او از خاک است از خاک چگونه او را رنج رسید
 ان شخص شرمنده گردید قاضي جواب درویش بسیار پسندید

حکایت ششم

سواري در شهري رفت شنید که اینجا دزدان بسیار اند وقت
 شب سائس را گفت که تو بخسپ من بیدار خواهم ماند زیرا
 که مرا بر تو اعتماد نیست سائس گفت اي خداوند این چه
 سخن است نمی پسندم که من در خواب باشم و صاحب بیدار
 زهار اینچنین نخواهم کرد القصه صاحب او خفت و بعد یکپاس
 بیدار گردید سائس را گفت چه میکني گفت در فکر هستم که
 خدا زمین را بر آب چگونه گسترد گفت میترسم که دزدان آیند
 و ترا خبر نشود گفت اي خداوند خاطر جمع دارید خبر دار هستم
 سوار باز خفت و نصف شب بیدار شد و پرسید اي سائس چه
 میکني گفت در فکرم که خدا آسمان را چگونه بي ستون استاده
 کرد گفت در فکر تو میترسم مبادا که دزدان اسب را بزنند گفت
 اي خداوند بیدار هستم چگونه دزدان خواهند آمد سوار گشت

wesh gilookhe boozoorg bur suri o zud. An shukhs giriyan peshi Qazee ruft o gooft, "uz foolan durwesh si soowal kurdum, bur suri mun choonan gilookhe zud ki suri mun durd me-koonud o hech juwab nu-dad." Qazee durwesh-ra tulu-beed, o gooft, "chura gilookh bur suri o zudee, o juwabi soowali o nu-dadee?" Durwesh gooft, ki "an gilookh juwabi sookhuni o'st. Me-goyud ki durd dur sur darud, bu-noomayud kooja ust, ta mun Khooda-ra ba o bu-noomayum. O chura peshi Huzrut nalishi mun numood? Hurchi kurd, Khooda kurd, be iraduti Khooda o-ra nu-zudum, mura chi goodrut ust? O surishti o uz khak ust, uz khak chigoonu o-ra runj ruseed?" An shukhs shurmindu gurdeed. Qazee juwabi durwesh bisiyar pusundeed.

Hikayuti shustoom.

Suware dur shuhre ruft, shooneed ki een-ja doozdan hisse-er und. Wuqti shub saees-ra gooft, ki "to bu-khoosp, mun bedar khwahum mand, zeeraki mura bur to i'itimad neest." Saees gooft, "u'e Khoodawund! een chi sookhun ust? nu me-pusundum ki mun dur khwab bashum o sahib bedar, zinhar een-chooneen nu-khwahum kurd." Ul-qissu sahibi o khoost, o hadi yuk pas bedar gurdeed. Saees-ra gooft, "chi me-koonee?" Gooft, "dur fikr hustum, ki Khooda zumeen-ra bur ab chigoonu goosturd." Gooft, "me-tursum ki doozdan ayund o toora khubur nu-shuwud." Gooft, "u'e Khoodawund! khatir jum'u dared, khubur-dar hustum." Suwar baz khoost, o nisfi shub bedar shoold o poorseed, "u'e Saees! chi me-koonee?" Gooft, "dur fikr-um ki Khooda asman-ra chigoonu be sootoon istadu kurd?" Gooft, "dur fikri to me-tursum mubada ki doozd-an uspr-a burund." Gooft, "u'e Khoodawund! bedar hustum, chigoonu doozd-an khwahund amud?" Suwar gooft, "ugur khoostun me-khwahee bu-

اگر خفتن میخواهی بخسپ من بیدار خواهم ماند گفت مرا خواب نمی آید سوار باز خفت و چون ساعتی شب باقی ماند بیدار شد سائیس را پرسید چه میکنی گفت در فکر هستم که اسب را دزد برده است فردا زین را من بر سر خواهم برداشت یا صاحب

حکایت شصت و یکم

درویشی نزد بخیلی رفت و چیزی سوال کرد بخیل گفت اگر یک سخن من قبول کنی هرچه بگویی خواهم کرد درویش پرسید آن سخن چیست گفت گاهی از من چیزی میخواه دیگر هرچه بگویی بکنم

حکایت شصت و دوم

شخصی با بخیلی دوستی داشت روزی بخیل را گفت که حالا بسفر میروم انکشتري خود بمن بده انرا با خود خواهم داشت هرگاه او را خواهم دید ترا یاد خواهم کرد جواب داد که اگر مرا یاد داشتن میخواهی هرگاه انکشت خود خالی بینی مرا یاد کن که انکشتري از فلان خواسته بودم نداد

حکایت شصت و سیوم

دانشمند در شهری رفت شنید که درین شهر شخصی سخاوت بسیار میدارد و مسافرانرا طعام میدهد دانشمند با پارچه گهنه و کشیف پیش او رفت آن شخص هیچ التفات نکرد و جای نشستن نداد دانشمند شرمند شد و باز آمد روز دیگر پارچه پاکیزه بکرایه گرفت و پوشیده پیش او رفت صاحب خانه تعظیم او کرد و نزد خود نشانید و طعام لذیذ

khoosp, mun bedar khwahum mand." Gooft, "mura khwab nu-me-ayud." Suwar baz khooft, o choon sazte shub baqee mand, bedar shood. Saees-ra poorseed, "chi me-koonee?" Gooft, "dur fikr hustum ki, usp-ra doozd boordu ust, furda zeen-ra mun bur sur khwahum bur-dasht, ya sahib?"

Hikayuti shust o yukoom.

Durweshe nuzdi bukheele ruft, o cheeze soowal kurd. Bukheel gooft, "ugur yuk sookhuni mun qubool koonee, hurchi bu-goyee khwahum kurd." Durwesh poorseed, "an sookhun chee'st?" Gooft, "gahe uz mun cheeze mu-khwah, deegur hur-chi bu-goyee bu-koonum."

Hikayuti shust o dooqum.

Shukhse ba bukheele dostee dasht. Roze bukheel-ra gooft, ki "hala bu-sufur me-ruwum, ungooshturee khood bu-mun bi-dil; az-ra ba khood khwahum dasht, hur-gah o-ra khwahum deed, toora yad khwahum kurd." Juwab dad, ki "ugur mura yad dashtun me-khwahee, hur-gah ungooshti khood khalee beenee, mura yad koon, ki ungooshturee uz foolan khwastu hoodum, nu-dad."

Hikayuti shust o seyoom.

Danishmund dur shubre ruft, shooneed ki "dur een shulir shukhse sukhawuti bisee,ar me-darud o moosafir-an-ra tuani me-dilyd." Danishmund ba parchue koohnu o kusheef peshi o ruft. An shukhs hech iltifat nu-kurd, o jae nishustun nu-dad. Danishmund shurmindu shood, o baz amud. Rozi deegur parchue pakeezu bu-kurae girift, o posheedu peshi o ruft. Sahibi kharu tazeemi o kurd, o nuzdi khood nusha-need, o tuani luzeez burae o khwast. Danishmund choon

برای او خواست دانشمند چون بر طعام نشست لقمه در پارچه خود نهادن گرفت صاحب خانه پرسید چرا این چنین میکنی گفت دیروز با پارچه کهنه آمده بودم هیچ طعام نیافتم امروز که پارچه خوب دارم می پندارم این طعام برای پارچه است نه برای من آن شخص شرمنده کردید و عذر نمود

حکایت شصت و چهارم

پادشاهی بردشمنی فوج فرستاد آن فوج شکست یافت شخصی جلد نزد پادشاه آمد و خبر رسانید که فوج شما فتح یافت پادشاه بسیار خوش شد بعد از دو روز خبر سکست آمد پادشاه بر آن شخص سیاست کران خواست عرض کرد که بخداوند لایق سیاست نیم زیرا که دو روز شما را خشنود کردم چرا مرا نا خوش میکنید پادشاه این لطیفه را پسندید و اورا 'نعام فرمود

حکایت شصت و پنجم

پادشاهی از منجمی پرسید که چند سال از عمر من باقی است گفت ده سال پادشاه بسیار متفکر کردید و همچو بیمار بر بسنر افتاد وزیر بسیار عاقل بود منجم را رو بروی پادشاه طلبید و پرسید که چند سال عمر تو باقی است گفت بیست سال وزیر همان وقت از شمشیر منجم را رو بروی پادشاه بقتل رسانید پادشاه خوشنود کردید و حکمت وزیر پسندید و باز سخن هیچ منجم نشنید

حکایت شصت و ششم

شخصی کرسنه میرفت اعرابی را دید که بر کناره برکه طعام

bur *tuam* nishust *looqmu*e dur *parchu*e *khoo*d nihadun girift. *Sazibi* khanu *poorseed*, "chura *een* *chooneen* *me-koo*-*nee*?" *Gooft*, "dee-roz ba *parchu*e *koo*hnu amudu boodum, hech *tuam* nu-yaftum, im-roz ki *parchu*e *khoob* darum *me*-*pindarum*, *een* *tuam* *bura*e *parchu* ust, nu *bura*e mun." An *shukhs* *shurmindu* *gurdeed*, o *ozr* *numood*.

Hikayuti shust o chuharoom.

Padshahe bur *dooshmune* fuoj *furistad*. An fuoj *shikust* yaft. *Shukhse* juld *nuzdi* *Padshah* amud, o *klubur* *rusaneed*, ki "fuoji *shooma* fut, *h* yaft." *Padshah* *biseear* *khooshi* *shood*. *Bad* uz do roz *khuburi* *shikust* amud. *Padshah* bur an *shukhs* *seeasut* *kurdun* *khavast*. *Urz* *kurd*, ki "u, *Khooda*-*wund*! *lajiqi* *seeasut* *ny-um* *zeera*-ki do roz *shooma*-ra *khooshnood* *kurdum*, *chura* *mura* na-*khooshi* *me-kooned*?" *Padshah* *een* *luteefu*-ra *pusundeed*, o ora *inam* *furmood*.

Hikayuti shust o punjoom.

Padshahe uz *moonujjime* *poorseed*, ki "chund sal uz *omri* mun *baqee* ust?" *Gooft*, "duh sal." *Padshah* *biseear* *mo*-*tufukkir* *gurdeed*, o *humcho* *becmar* bur *bistur* *oostad*. *Wu*-*zeer* *biseear* *aqil* bood. *Moonujjim*-ra *roo-bu-roo*e *Padshah* *tulubeed*, o *poorseed*, ki "chund *sali* *omri* to *baqee* ust?" *Gooft*, "beest sal." *Wuzeer* *hooman* *wuqt* uz *shumsher* *mo*-*nujjim*-ra *roo-bu-roo*e *Padshah* *bu-qutl* *rusaneed*. *Padshah* *khooshnood* *gurdeed*, o *liqmuti* *Wuzeer* *pusundeed*, o *baz* *sool* *mun* *hech* *moonujjim* nu-*shooned*.

Hikayuti shust o shushoom.

Shukhse *goorsinu* *me*-*ruft* *Uarabe*-ra *deed*, ki bur *kinaru*e *birku* *tuam* *me-khoord*. *Nuzdi* o *ruft* o *gooft*, "uz *turufi*

میخورد نزد او رفت و گفت از طرف خانه تو می آیم اعرابی پرسید که زن و فرزند و شتر من همه بخیریت اند گفت بلی اعرابی را خاطر جمع شد و باز بران شخص نظر نکرد آن شخص آغاز کرد که ای اعرابی این سگ که حالا بحضور تو نشسته است اگر سگ تو زنده میماند چنین میشد اعرابی سر بالا کرد و گفت سگ من از چه سبب مرد گفت گوشت شتر تو بسیار خورد پرسید شتر چگونه مرد گفت زن تو برد از این سبب کسی او را گاه و دانه و آب نداد پرسید زن چگونه مرد گفت در غم پسر تو بسیار گریست و سنک بر سر و سینه زد پرسید پسر چگونه مرد گفت خانه برو افتاد اعرابی چون این احوال خانه خرابی شنید خاکت بر سر انداخت و طعام را همانجا گذاشت و طرف خانه خود روانه شد ان شخص بدین حکمت طعام یافت

حکایت شصت و هفتم

بخیلی دوستی را گفت یک هزار روپیه نزد من است می خواهم که این روپیه ها را بیرون از شهر دفن کنم و سوای تو با کسی این راز نکویم القصه هر دو کسان بیرون شهر رفته زیر درختی نقد مذکور را دفن کردند بعد چند روز بخیل تنها زیران درخت رفت از نقد هیچ نشان نیافت با خود گفت که سوای آن دوست کسی دیگر نبود لیکن اگر از و بپرسم هرگز اقرار نخواهد کرد پس بخاند او رفت و گفت بسیار نقد بدست من آمده است می خواهم که همانجا نهیم لیکن اگر فردا بیائی با هم برویم دوست مذکور بطمع نقد بسیار ان نقد را انجا باز نهاد بخیل روز دیگر انجا تنها رفت نقد خود یافت حکمت خود را پسندید و باز بر دو تنی دوستان اعتقاد نکرد

khanu, to me-ayum." Uarabe poorseed, ki "zun o furzund o shootoori mun humu bu-khyreeyut und?" Gooft, "bule." Uarabe-ra khatir jumu shood, o baz bur az shukhs nuzur nu kurd. An shukhs aghaz kurd, ki "ue Uarabe! een sug ki hala bu-hoozoori to nishustu ust, ugur sugi to zindu me-mand chooneen me-shood." Uarabe sur bala kurd o gooft, "sugi mun uz chi subub moord?" Gooft, "goshti shootoori to biseear khoord." Poorseed, "shootoor chigoonu moord?" Gooft "zuni to moord uz een subub kuse o-ra gah o danu o ab nu-dad." Poorseed, "zun chigoonu moord?" Gooft, "dur ghumi pisuri to biseear gireest, o sung bur sur o seenu zud." Poorseed, "pisur chigoonu moord?" Gooft, "khanu bur o nooftad." Uarabe choon een uhwali khanu-khurabee shooneed, khak bur sur undakht o tuam-ra hooman ja goozasht, o turusi khanu, khoon ruwanu shood. An shukhs bud-*een* hiquut tuam yaft.

Hikayuti shust o huftoom.

Bukheele doste-ra gooft, "yuk huzar roopee, nuzdi mun ust, me-khawum ki een roopee-ha-ra beroon uz shuhr dufun koenum, o siwa, to ba kuse een raz nu-goyum." Ul-qissu hur-do kusan berooni shuhr ruftu zeri durukhte nuqdi muzkoor-ra dufun kurd. Badi chund roz bukheel tunha zeri an durukht ruft, uz nuqd hech nishan nu-yaft. Ba khoon gooft, ki "siwa, an dost kuse deegur nu-hoord. Lekin ugur uz o bi-poorsum hurgiz iqrar nu-khawud kurd." Pus bu-khanu, o ruft, o gooft, "biseear nuqd bu-dusti mun amudu ust, me-khawum ki hooman-ja nihem, lekin ugur furda bee-ayee ba-hum bu-roem." Dosti muzkoor bu-tumai nuqdi biseear an nuqd-ra an-ja baz nihad. Bukheel rozi deegur an-ja tunha ruft. Nuqdi khoon yaft. Hikmuti khoon-ra pusundeed, o baz bur doste, dost-an ixtimad nu-kurd.

حکایت شصت و هشتم

دو مصور باهم گفتند که ما هر دو کسان تصویر بکشیم به بینیم کدام خوب میکشد یک مصور خوشه انکور نقش نمود و انرا بر دروازه آویخت مرغان آمدند و بران منقار زدند مردمان ان تصویر را بسیار پسندیدند و در خانه مصور دیگر رفتند و پرسیدند که کجا تصویر کشیده گفت در پس این پرده مصور اول خواست که پرده بردارد چون دست بر پرده نهاد معلوم کرد که پرده نیست بلکه دیوار است که بران تصویر کشیده است مصور دیگر گفت که تو چنان تصویر کشیدی که مرغان فریفتی و من چنان تصویر کشیدم که مصور فریفت

حکایت شصت و نهم

روزي شخصي با خود ميگفت که هرچه در زمين و آسمان است همه براي من است مرا بسيار بزرگ خدا آفرید در ان اثنا پشه بر بيني او نشست و گفت ترا چنين غرور نشاید زیرا که هرچه در زمين و آسمان است خدا براي تو آفرید ترا براي من نداده که از تو بزرگترام

حکایت هفتادم

پادشاهي آهنگري را فرمود که جوشي خوب براي من تيار کن آهنگر تيار کرده پيش پادشاه برد پادشاه بقصد آزمودن جوشن را بر زمين نهاد و شمشير بران زد و دو نیم شد آهنگر را فرمود که اگر باز چنين جوشن خواهي ساخت سر تو دو نیم خواهم کرد آهنگر بخانه خود رفت دختری داشت با او اين احوال گفت دختر او را مصلحت داد که باز جوشن بساز اين بار من پيش پادشاه خواهم برد القصه آهنگر جوشن را ساخت دختر او را

Hikayuti shust o hushtoom.

Do moosuwwir ba-hum gooftund, ki "ma hur-do kusan tusweer bu-kushem, bu-beenem koodam khoob me-kushud." Yuk moosuwwir khoshuē ungoor nuqsh numood, o an-ra bur durwazu awekht. Moorgh-an amudund, o bur an minqar zudund. Murdooman an tusweer-ra biseeqar pusundeendund, o dur khanuē moosuwwiri deegur ruftund, o poorseedund, ki "kooja tusweer kusheedu,ee?" Gooft, "dur pusi een purdu." Moosuwwiri uwwul khwast, ki purdu bur-darud, choon dust bur purdu nihad mēloom kurd, ki "purdu neest bulki deewar ust, ki bur an tusweer kusheedu ust." Moosuwwiri deegur gooft, ki "to choonan tusweer kusheedeē, ki moorgh-an fureftee, o mun choonan tusweer kusheedum, ki moosuwwir fureft."

Hikayuti shust o nuhoom.

Roze shukhse ba khood me-gooft, ki "hur-chi dur zumeen o asman ust, humu burāe mun ust, mura biseeqar boozoorg Khooda afreed." Dur an usna pushuē bur beeneēe o nishust, o gooft, "toora chooneen ghooroor nu-shayud, zcera-ki herchi dur zumeen o asman ust Khooda burāe to afreed. Toora burāe mun. Nudanee ki uz to boozoorg-tur um?"

Hikayuti hufdtadoom.

Padshahe ahungure-ra furmood, ki "joshune khoob burāe mun tyyar koon." Ahung tyyar kurdu peshi Padshah boord. Padshah bu-qusdi azmoodun joshun-ra bur zumeen nihad shumsher bur an zud, do neem shood. Ahungur-ra furmood ki "ugur baz chooneen joshun khwahee sakht, suri to do neem khwahum kurd." Ahungur ba khanuē khood ruft. Dookhture dasht, ba o een u/wal gooft. Dookhtur o-ra muslu/tut dad, ki "baz joshun bi-saz, een bar mun peshi Padshah khwahum boord." Ul-qissu ahungur joshun-ra

جوشن را پوشید و شمشیری در دست گرفت و پیش پادشاه رفت و عرض کرد که حالا جوشن را بازمائید پادشاه گفت چرا این را پوشیده گفت ای خداوند دستور آن است که جوشن بر اندام آزموده میشود ازین سبب پوشیده‌ام پادشاه این سخن پسندید و او را انعام بخشید

حکایت هفتاد و یکم

روزي پادشاهي با وزير براي سير رفت بکشت زاري رسيد درختان کندم ديد از قد آدم درازتر پادشاه متعجب شد و گفت چنين دراز درختان کندم گاهي ندیدم وزير عرض کرد که ای خداوند در وطن من درختان کندم همچو قد فيل بلند میشوند پادشاه تبسم نمود وزير با خود گفت که پادشاه سخن من دروغ پنداشت ازین سبب تبسم کرد چون از سير باز آمد خط بمردمان وطن خود براي چند درختان کندم فرستاد تا که خط انجا رسيد فصل کندم گذشته بود القصه بعد یکسال درختان کندم از انجا رسيدند وزير پيش پادشاه برد پادشاه پرسيد چرا آوردی عرض کرد که در سال گذشته روزي عرض کرده بودم که درختان کندم همچو قد فيل بلند می شوند تبسم کردید با خود گفتم که سخن من دروغ پنداشتند براي تصدیق سخن خود آوردم پادشاه گفت حالا باور کردم لیکن زنهار پيش کسی چنين سخن مگو که بعد سالي باور کند

حکایت هفتاد و دوم

دزدی در مقام شخصي براي دزدیدن اسب رفت اتفاقاً گرفتار شد صاحب اسب دزد را گفت اگر حکمت دزدی اسب مرا بنمائي ترا آزاد بکنم دزد قبول کرد و نزد اسب رفت

sakht, dookhturi o an joshun-ra posheed, o shumshere dur dust girift, o peshi Padshah ruft, o urz kurd, ki “hala joshun-ra b’azmayed.” Padshah gooft, “chura een-ra posheedu, ee?” Gooft, “u, Khoodawund! dustoor an ust, ki joshun bur undam azmoodu me-shuwud. Uz een subub posheedu um.” Padshah een sookhun pusundeed, o o-ra inam bukhsheed.

Hikayuti huftad o yukoom.

Roze Padshahe ba Wuzeer buræ syr ruft, bu-kisht-zare ruseed. Durukhtani koondum deed, uz qudi adum duraztur. Padshah mootu, ujib shood o gooft, “chooneen duraz durukht-ani koondum gahe nu-deedum.” Wuzeer urz kurd, ki “u, Khoodawund! dur wutuni mun durukht-ani koondum humchoo qudi feel boolund me-shuwund.” Padshah tubussoom numood. Wuzeer ba-khood gooft, ki “Padshah sookhuni mun durogh pindasht, uz een subub tubussoom kurd.” Choon uz syr baz amud, khutt bu murdoomani wutuni khood buræ chund durukht-ani koondum furistad. Ta-ki khutt an-ja ruseed, fusl koondum goozushtu bood. Ul-qissu badi yuk sal durukht-ani koondum uz an-ja ruseedund. Wuzeer peshi Padshah boord. Padshah poorseed, “chura awurdee?” Urz kurd, ki “dur sali goozushtu roze urz kurdu boodum, ki durukht-ani koondum humchoo qudi feel boolund me-shuwund, tubussoom kurded, ba khood gooftum, ki sookhuni mun durogh pindashtund, buræ tus-deeqi sookhuni khood awurdum.” Padshah gooft, “hala bawur kurdum; lekin zinhar peshi kuse chooneen sookhun mu-go, ki badi sale bawur koonud.”

Hikayuti huftad o dooqum.

Doozde dur muqani shukhsæ buræ doozdeeduni usp ruft. Ittifaqun giriftar shood. Sahibi usp doozd-ra gooft “ugur hiquuti doozdeæ usp mura bu-numayee, toora azad

ورسن پاي او کشاد بعد از ان لکام داد پس براسپ سوار شد
و تيزراند و گفت ببين اين طور دزدي ميکنند مردمان هر
چند که تعاقب او کردند نيافتند

حکایت هفتاد و سيوم

شخصي بسيار مفلس بود اسپي داشت انرا در اصطبل بست
ليکن طرفي که سراسپان ميشود دم او کرد و منادي درداد که
اي مردمان تماشا ي عجب به بينيد که سراسپ بجاي دم
است همه مردمان شهر جمع شدند هر شخصي که درون اصطبل
براي تماشا رفتن ميخواست از او اندکي نقد ميگرفت و او را
راه ميداد هر که در ان اصطبل ميرفت شرمنده از انجا باز مي آمد
و هيچ نمي گفت

حکایت هفتاد و چهارم

شخصي از افلاطون پرسيد که سالهاي بسيار در جهاز بودي
و سفر دريا کودي در دريا چه عجايب ديد ي گفت عجب
همين بود که از دريا بکناره سلامت رسيدم
حکایت هفتاد و پنجم

پدشاهي را وزيري عاقل بود دست از وزارت برداشت و
عبادت خدا مشغول شد پادشاه از اميران پرسيد که وزير
کجا است عرض کردند که از وزارت دست برداشته عبادت
الهي مشغول است پادشاه پيش وزير رفت و پرسيد اي وزير از
سن چه خطا ديد ي که وزارت را ترک نمود ي گفت از پنج
سبب اول آنکه تو نشسته مي بودي و من بحضور تو استاده
مي ماندم اکنون بندکي خدائي ميکنم که در وقت نماز مرا بکم
نشستن داده است دوم آنکه تو طعام مي خورد ي و من نگاه

bu-koonum. Doozd qubool kurd, o nuzdi usp ruft, o rusuni pae o khooshad. Bad uz az lugam dad, pus bur usp suwar shood, o tez rand, o gooft, " bu-been, een tuor doozdee me-koonund." Murdoom-an hur-chund-ki tu,aqoobi o kurdand, nu-yaftund.

Hikayuti huftad o seyoom.

Shukhse bisiyar mooflis bood, uspe dasht, az-ra dur istubul bust, lekin turufe ki suri usp-an me-shuwud doomi o kurd; o moonadee dur-dad, ki " u,e murdoom-an! tumasha,e ajub bi-beened, ki suri usp bu-jae doom ust." Humu murdoom-ani shuhr juma shoodund. Hur shukhse ki durooni istubul burae tumasha ruftun me-khwast, uz o unduki nuqd me-girift, o o-ra rah me-dad. Hur-ki dur az istubul me-ruft shurmindu uz az-ja baz me-amud, o hech nu-me-gooft.

Hikayuti huftad o chuharoom.

Shukhse uz Iflatoon poorseed, ki " sal-hae bisee,ar dur juhaz boodee, o sufuri durya kurdee, dur durya chi ujaib deedee?" Gooft, " ajub humeen bood, ki uz durya bu-kinaru sulamut ruseedum."

Hikayuti huftad o punjoom.

Padshahe-ra Wuzeere aqil bood. Dust uz wuzarut bur dasht, o bu-ibaduti Khooda mushghool shood. Padshah uz Umee-an poorseed, ki " Wuzeer kooja ust?" Urz kurdand, ki " uz wuzarut dust bur-dashtu bu-ibaduti Ilahee mushghool ust." Padshah peshi Wuzeer ruft o poorseed, " u,e Wuzeer! uz mun eli khuta deedee, ki Wuzarut-ra turk nu-moodee?" Gooft, " uz punj subub; Uwwul az-ki, ' to nishustu me-boodee o mun bu-hoozoori to istadu me-mandum; uknoon bundugee,e Khoda,e me-koonum ki dur wuqti numaz mura hookini nishustun dadu ust." Doo,um az-ki,

میکردم اکنون رزاقی پیدا کرده ام که اونمی خورد و مرا میخوراند
 سیوم آنکه تو خواب میگردی و من پاسبانی میکردم اکنون
 خدای دارم که من خواب میکنم و او پاسبانی من میکند چهارم
 آنکه همیشه میترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد
 اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ
 آسیب نخواهد رسید پنجم آنکه از تو می ترسیدم که اگر از من
 کناهی شود عفو نکنی اکنون خدای من چنان رحیم است که
 هر روز صد کناه میکنم و می بخشد

حکایت هفتاد و ششم

آورده اند که سلطان محمود ایاز را بسیار دوست داشتی ازین
 سبب همه ارکان دولت بر او حصد بردند و پادشاه را گفتند که
 ایاز هر روز تنها در جواهر خانه میرود و معلوم میشود که چیزی
 می دزد و کزنه در جواهر خانه او را چکار است پادشاه گفت
 هرگاه به چشم خواهم دید باور خواهم کرد روز دیگر پادشاه را خبر
 دادند که ایاز در جواهر خانه رفته است پادشاه از غرغ درون
 جواهر خانه نظر کرد چه می بیند که ایاز صندوقی را کشاده
 پارچه کهنه و غلیظ پوشیده است پادشاه درون تشریف برد
 پرسید چرا چنین پارچه پوشیده عرض کرد که ای خداوند چون
 در بندگی حضرت نبودم چنین پارچه داشتم حالا که بدولت
 خداوندی پارچه های پاکیزه دارم جامه کهنه خود هر روز می بینم
 و می پوشم تا حالت قدیم خود را فراموش نکنم و قدر نعمت
 خداوندی شناسم پادشاه چون این جواب شنید پسندید و او را
 در کنار کشید و مرتبه او بزرگ کرد

تمام شد

‘To tu, *am me-khoordee*, o mun nigali me-kurdum; uknoon ruzage pyda kurdu um, ki O nu-me-khoorud, o mura me-khooranund.’ Seyoom an-ki, ‘To khwab me-kurdee, o mun pasbanee me-kurdum; uknoon Khoda, *e darum*, ki mun khwab me-koonum, o O pasbanee, *e mun me-koonud*.’ Chuharoom an-ki, ‘humeshu me-turseedum, ki ugur to bu-meeree, mura uz dooshmun-an asebu-rusud; uknoon choonan Khoda, *e darum*, ki nu-khwahud moord, o mura uz dooshmun-an hech asebu-nu-khwahud ruseed.’ Punjoom an-ki, ‘uz to me-turseedum, ki ugur uz mun goonah shuwud, ofoo nu-koonee; uknoon Khoda, *e mun choonan ruheem ust*, ki hur roz sud goonah me-koonum, o me-bukshud.”

Hikayuti huftad o shushoom.

Awurdu und, ki Sooltan Mu/mood Yyaz-ra bisee, ar dost dashte; uz een subub humu Urkani duolut bur o husud boordund, o Padshah-ra gooftund, ki “Yyaz hur-roz tunha dur juwahir-khanu me-ruwud o maloom me-shuwud, ki cheeze me-doozdud; wu-gur-nu dur juwahir-khanu o-ra chikar ust?” Padshah gooft, “Hur-gah bu-chusm khwahum deed, bawur khwahum kurd.” Rozi deegur Padshah-ra klubur dadund, ki “Yyaz dur juwahir-khanu ruftu ust.” Padshah uz ghoorfu durooni juwahir-khanu nuzur kurd, chi me-beenud? ki Yyaz sundooqe-ra kooshadu, purchu, *e koohnu o ghuleez posheedu ust*. Padshah duroon tushreef boord, poorseed, “chura chooneen parchu posheedu, *e?*” Urz kurd, ki “u, *e Khodawund! choon dur bundugee, *e Huzrut nu-boodum chooneen parchu dashtum*, hala ki bu-duoluti Khodawund parchu, *e pakeezu darum*, jamu, *e koohnu, *e khood hur-roz me-beenum*, o me-poshum, ta haluti qudeemi khood-ra furamosh nu-koonum, o qudri ni, *amuti Khodawunde shinashum*.” Padshah choon een juwab shooneed pusundeed, o o-ra dur kunar kusheed, o murtubu, *e o roozoorng kurd*.**

Tuman shood.

PLEASANT STORIES IN AN EASY STYLE.

STORY I.

Two women were quarrelling for a child, and neither had any evidence. They both went before the Qazee, and demanded justice. The Qazee sent for the executioner, and said to him, "Divide the child into two equal parts, and give one to each of these women." One of the women, when she heard these words, continued silent; but the other began to cry aloud, and exclaim, "For God's sake, don't divide my child in halves! although such is strict justice, I relinquish my claim." The Qazee being fully convinced of this being the mother of the child, delivered it to her, and after ordering the other a whipping, sent her away.

STORY II.

A person went to a King, and complained, saying, "A man makes a constant practice of coming to my house, and has formed an intimacy with my wife; but I never see him, neither do I know who he is; I want to apprehend him, and I hope for justice from your Majesty." The King gave him a phial of *utir* of roses, and said, "Entrust this to the care of your wife, and tell her not to use it for any one." The man did so. The King sent spies, with directions to surround the house, and to seize and bring every person scented with *utir*. In short, the gallant having found an opportunity, went to the wife. She rubbed *utir* upon his clothes, saying, "It is true, my husband commanded me not to give this *utir* to any one; but as you are my heart and soul, if it is not applied to your use, what is it good for?" When the gallant departed thence, the spies perceived the fra-

grance of the *utir* ; and having seized him , carried him to the King , who sent for the husband , and said , “ Your wife’s gallant is now here ; take him away , and either put him to death , or pardon him .”

STORY III.

A woman went to a Qazee , and complained that a certain man had committed violence upon her . The Qazee , having summoned the man , asked him why he had deprived the woman of her reputation ? The man denied the charge . The Qazee ordered him to pay the woman a fine of ten roopees . The man , having no remedy , paid the woman the money , in compliance with the sentence of the Qazee . When the woman went out , the Qazee told the man to go and take back his money from her . The man , on receiving this order , ran to the woman ; but , notwithstanding all he could do , was not able to recover his cash . The woman came again to the Qazee , and represented , that the man wanted to take back the money : “ However , (says she ,) I have not yet given it to him , but if it is your pleasure , I will restore it .” The Qazee observed , “ If the man could not take the money from you by force , neither could he have committed fornication without your consent ; — you are a liar , — go your ways , — restore him the money , and don’t utter such a falsehood again .”

STORY IV.

In a certain city a large quantity of cotton had been stolen . The cotton dealers brought their complaint before the King . Notwithstanding all the search that was made , the thief could not be discovered . An *Umeer* said , that if he

was commanded, he would discover the thieves; and the King ordered him to do so. The Umeer went home, and, under pretence of making a feast, invited all the men of the city, small and great. When all the people were met together, and had seated themselves, the Umeer joined the company, and, looking every man in the face, said "What ill-born, impudent blockheads these men are, who having stolen the cotton, are come to my feast with it sticking in their beards!" Some persons instantly put their hands to their beards, and thereby discovered themselves to be the thieves. The King applauded the Umeer for his contrivance.

STORY V.

A person went to a King, and complained, saying, "Last night a man of your army entered forcibly into my house, and violated one of my handmaids." The King answered, "If he should come again into your house, apprize me of it that very moment." The next night, the same man went again to the house, and the master thereof informed the King, who took a sword in his hand, and accompanied him. When he came to the house, he first extinguished the lamp, and then having slain the man, called for the light again; and when he had looked at the man's face, he returned thanks to God: after which he said to the master of the house, "Bring whatever victuals are at hand." The master of the house brought some victuals, and the king ate very heartily. The man then said, "O my Lord! why didst thou first put out the lamp, then kill the man? and when you saw his face, wherefore did you thank God?" The King replied, "Because, thinking that, excepting my son,

no person could be so bold, I extinguished the lamp, lest having seen his countenance, I might have relented, and not been able to put him to death; after he was killed, I called for a light, and when I beheld his face, I thanked God that it was not my son: moreover, at the time you sued to me for justice, I said to myself, until I have killed this offender I will not taste food; I was therefore exceedingly hungry, and ate at an unseasonable hour."

STORY VI.

A learned man gave a thousand roopees in charge to a druggist, and then went a journey. After some time he returned from his journey, and wanted the money from the druggist; who said, "You tell a lie, you did not entrust it to me." The learned man began to wrangle: people gathered together, and accused him of uttering a falsehood, saying, "The druggist is a man of integrity, who has never betrayed his trust: if you contest the matter you will get punished." The learned man was without remedy: he drew out his case on paper, and laid it before the King. The King told him, "Go and seat yourself three days near the druggist's shop, without speaking a word; the fourth day I will pass that way, and make you a sulam, which you are to return without saying any thing more to me. When I depart from thence, demand your money from the druggist, and let me know what he says." The learned man, conformably to the King's orders, seated himself close to the druggist's shop. The fourth day the king went that way in great state; and when he saw the learned man, stopped his horse, and made him a sulam, which the learned man returned.

The King said, "Why, brother, you never come near me, nor give me any account of your circumstances." The learned man moved his head a little, but said nothing. The druggist saw all this, and was alarmed. When the King went away, the druggist asked the learned man, "At the time you gave the money into my charge, in what place was I? and what person was along with me? Tell me again; perhaps I may have forgotten the matter." The learned man again repeated all the circumstances. The druggist replied, "You say right; it is now come to my recollection." In short, he gave the man the thousand roopees, and made many excuses.

STORY VII.

Two persons had given their property in charge to an old woman, and told her, "Whenever we shall both come together, we will take it back." When some time had elapsed, one of them came to the old woman and said, "My partner is dead; give me now my property." The woman was helpless, and gave it to him. A few days after, the other person came, and wanted his property. The woman said, "Your partner came and set forth that you was dead, and notwithstanding I used my endeavours *to the contrary*, he would not listen to my words, but carried away all the property." The person aforesaid carried the woman before the Qazee, and demanded justice. The Qazee, after some reflection, perceiving that the woman was blameless, said, "You first agreed that, 'whenever we two partners come both together, we will take back our property.' Bring now your partner, and take your goods; how can you alone obtain them?" The man could not return any answer, but went his way.

STORY VIII.

A slave eloped from his master. Some time after, the master went to another city, where he saw his slave, whom he seized, and asked him why he ran away. The slave laid hold of the skirt of his master's garment, and said, "You are my slave; you robbed me of a great deal of money, and then decamped." In short, they both went befort the Qazee and demanded justice. The Qazee made them both stand near a window, and told them to put both their heads out of it at the same time. When they had put out their heads, the Qazee called out to the executioner, "Cut off the slave's head with your sword." The slave, on hearing these words, instantly drew in his head, whilst the master continued in the original posture, without moving. The Qazee ordered the slave to be punished.

STORY IX.

A certain person committed considerable property to the care of a banker, and then went a journey. When he returned he urged payment; but the banker denied, and swore it had never been entrusted to him. The man went to the Qazee, and told his story. The Qazee, after some consideration, said, "Don't tell any one that the banker will not restore your property; I will contrive about it." The next day, the Qazee sent for the banker, and said, "A great deal of business has now fallen upon my hands, which I cannot transact alone; and because you are an honest man, I want to make you my deputy." The banker consented, and was very much pleased on the occasion. When he went home, the Qazee sent for the other man and said, "Now

require your property of the banker, and he will certainly give it to you." The man repaired to the banker, who said, "You are come very seasonably; I had forgotten about your property, till last night that it came to my recollection." In short, he restored the property, and, being eager for the deputyship, went to the Qazee, who said to him, "Having gone to-day to the King, I heard that he wants to entrust you with some affairs of importance: thank God, you will meet with just preferment! and I will now look out for another deputy for myself." In short, the Qazee dismissed him with this pretext.

STORY X.

A woman had an enmity against another woman, who was her neighbour. One night she drank a quantity of spirits, and in a fit of intoxication killed her own infant; and, having flung it into the house of her neighbour, in the morning accused her of the murder of the child, and carried her before the Qazee. The Qazee called the accused into a private place, and terrified her very much; telling her to speak the truth, or else he would put her to death. The woman solemnly denied the charge. The Qazee then said, "If you will stand naked before me, I shall believe your words are true." The woman, being abashed, hung down her head, and said, "I am ready to lose my life; but God forbid I should strip myself naked!" The Qazee dismissed her, and having called in the accuser, said, "If you strip yourself naked before me, I shall give credit to what you have said." The woman wanted to undress herself; but the Qazee forbid her, and declared that she had killed her own infant.

After some stripes were inflicted, she confessed herself guilty of the crime, and that she had accused the other falsely. In short, the Qazee ordered her to be hanged.

STORY XI.

A person put two thousand roopees into a purse, and having closed the mouth thereof with a seal, gave it in charge to a Qazee, and then went a journey. When he returned, he received it from the Qazee, sealed up in the same manner as when he had delivered it; but, upon opening it, saw copper coin *instead of his silver*. He began disputing with the Qazee; who denied that he had shewn him the roopees; and said he had received back the bag, sealed up, just as it was delivered. The Qazee's people drove him away. The man went to the King, and represented his grievance. The Sooltan, after pausing a little, said, "Go for the present, leave your purse with me, and I will do you justice." The next day he made a small rent in the new musnud (or seat) of the throne, and then went a hunting. A Furrash, whose turn it was to be that day in waiting, when he saw the musnud torn, was so frightened that his body was all in a tremor. He showed it to another Furrash, and said, "If the King should see it he would kill me." The other asked whether any one else had heard of the accident, or had seen the musnud? and he answered in the negative. "Be of good cheer; then," replied he, "for there is in this city a Rufoogur, (or darning,) who is perfect master of his business; carry the musnud to him, and he will fine-draw it in such a way that no one will discover it." The Furrash went to the shop of the Rufoogur, and told him that if he would only

do the business nicely, he should have whatever he might demand. The Rufoogur required only half a Deenar; but the Furrash gave him a whole Deenar, and the musnud was mended and returned in the course of the night. The next day the Furrash spread it on the throne. When the King saw that the musnud was put to rights, he asked the Furrash who had darned it? The Furrash pretended ignorance; but the King told him not to be alarmed, for that he had torn the musnud to answer a particular purpose. The Furrash pointed out the Rufoogur, and the King sent for him, and asked him whether he had darned a purse in the course of that year, and whether if he was to see it, he should know it again? He answered, "Yes." The King then showed him the purse, which he knew again, and said that the Qazee of that city had given it him to do. The King, having sent for the Qazee, said, "I had perfect reliance on your integrity; on which account I promoted you to the dignity of Qazee: I did not know you to be a thief: how came you to steal a man's property?" He answered, "Alas! my lord, who accuses me of this?" The King replied, "I say so:" he then produced the purse, and showed where it had been darned. The Qazee was confounded, and trembled. The King sent him to prison, and commanded the owner of the purse to take his money from him; who, having no alternative, paid it. The next day the King ordered the Qazee to be hanged.

STORY XII.

A person having lost a bag of Deenars in his own house, complained to the Qazee. The Qazee summoned all the

people of the house, and gave each of them a piece of stick, all of equal lengths, and said that whoever was the thief, his stick would be longer than the rest by a finger's breadth. When he had sent them away, the person who had committed the robbery, being seized with fear, cut off a finger's breadth from his stick. Next day the Qazee called them together, and examined the sticks, and presently knew the thief, from whom he recovered the bag of Deenars, and then punished him.

STORY XIII.

A person laid a wager with another, that if he did not win, the other might cut off a seer of flesh from his body. Having lost the wager, the plaintiff wanted to cut off a seer of his flesh; but, he not consenting, they went together before the Qazee. The Qazee recommended to the plaintiff to forgive him; but he would not agree to it. The Qazee being enraged at his refusal, said, "Cut it off; but if you shall exceed or fall short of the seer, in the smallest degree, I will inflict on you a punishment suitable to the offence." The plaintiff seeing the impossibility of what was required of him, had no remedy, and therefore dropped the prosecution.

STORY XIV.

Two brothers, who were in indigent circumstances, went a journey together. On the road they found a purse full of money and two rubies. The younger brother said, 'I have accomplished my wish; I will, therefore, now return home.' The elder brother said he would travel in the world. They divided the money. The elder brother gave his share in charge to the younger, to be delivered to the wife of the

former. When he returned home, he gave his brother's wife the share of the money, but not the ruby. Three years afterwards, the elder brother returned from his travels, and not seeing the ruby with his own wife, he asked his brother what was become of it? He said, "I gave it to your wife." Says the elder, "She denies having received it." "She tells a falsehood," rejoins the younger. The man began to correct his wife: she thereupon fled, and carried her complaint before the Qazee; who summoned both the husband and the brother. The Qazee asked the latter, whether any person was present when he delivered the ruby to the woman; he named two, whom the Qazee told him to produce. The younger brother, having given a little money to two people, engaged them to give false evidence before the Qazee. In short, they gave their depositions, and the Qazee told the husband to depart and take the ruby from his own wife. The wife, in tears, presented herself before the King, and set forth her case. The King asked her why she had not been to the Qazee? She answered, that she had been before him, but that he had not given a proper decision. The King sent for the two brothers and the witnesses, and having separated them, gave each a piece of wax, and directed him to make a model of the ruby. The two brothers made their's both alike; but the two witnesses made their's of different forms. The King then ordered the woman to make a model; but she excused herself, saying, "How can I describe the ruby, having never seen it?" The King threatened the witnesses with death, if they persisted in giving false evidence; but promised them pardon, if they discovered the truth. They therefore confessed that they had given false testi-

mony. When the younger brother had received a few stripes, he also confessed himself guilty. The King reprimanded the Qazee for not having decided properly ; and commanded that the ruby should be given to the woman.

STORY XV.

A youth entrusted an hundred Deenars to the care of an old man, and then went a journey. When he returned, he wanted his money ; and the old man denied having received it. Upon complaining to the Qazee, he summoned the old man, and asked whether the young man had entrusted him with the money ? and he answered, " No." The Qazee then inquired of the young man, whether he could produce any witness ? but he said, he could not. Upon this, the Qazee required the old man to take his oath. The young man wept, and said, " Alas ! he has no dread of an oath ; he has frequently perjured himself." The Qazee said to the youth, " At the time that you delivered the money to him, where were you sitting ?" He replied, " Under a tree." " Why, then," rejoined the Qazee, " did you say you had no evidence ? The tree is your evidence : go to the tree and say to it, the Qazee cites you." The old man smiled. The youth said, " I fear, O Qazee ! that the tree will not come at your command." The Qazee said, " Take my seal, and say, This is the Qazee's seal, when the tree will certainly come." The youth departed, carrying with him the Qazee's seal. A short time after, the Qazee asked the old man, " Can the youth by this time be arrived at the tree ?" He answered, " No." When the youth came to the tree, he held forth the Qazee's seal, and said, " The Qazee requires your attendance."

But not hearing any thing, he returned, sadly distressed, and said, "I showed your seal to the tree; but it did not return any answer." The Qazee said, "'The tree came, and, having given evidence, went back again.'" The old man exclaimed, "O Qazee, what words are these? no tree came here!" The Qazee said, "You are right, the tree did not come; but at the time when I asked you whether or not the youth was arrived at the tree? you answered, that he could not be then arrived; now, if you had not received the money under the tree, why did not you say, 'What tree is it? I do not know it:' and from this circumstance, it is evident that the young man speaks the truth." The old man, being convicted, gave the youth his money.

STORY XVI.

A fisherman, whose business it was to catch fish in the river, which he sold in the market, one day caught a live fish, more beautiful than any one that had before come to his hands. He said to himself, "If I was to sell this fish in the market, I should not get more, than two Fuloos; it will be better for me to carry it to the King, who will certainly give me a great reward." In short, he carried it to the King, who was so much pleased, that he ordered him a hundred roopees. The Wuzer, being present at the time, said in the King's ear, "It is not proper to give such a sum of money for a single fish." The King answered, "Now that I have ordered the money, it would be disgraceful not to give it." The Wuzer said, "You had better ask the fisherman whether the fish is male or female. If he says it is a male, require a female; and should he tell that it is a female, then ask for

a male : the fisherman will not be able to bring such another fish ; consequently neither will he receive the gift." The King approved of the Wuzeer's words, and asked the fisherman, "Whether is the fish male or female?" He answered, "The fish is an hermaphrodite." The King laughed very heartily, and gave him two hundred roopees.

STORY XVII.

Some merchants went to a King, and exhibited some horses. The King liked them very much, and bought them. He gave the merchants two lacks of roopees over and above the purchase, and told them to bring more horses from their own country. The merchants took their leave. One day the King, being exhilarated with wine, said to the Wuzeer, "Make out a list of all the blockheads in my dominions." He represented that he had already done so, and had put his Majesty at the head of them. The King asked why? He replied, "Because you gave two lacks of roopees for horses to be bought by merchants, for whom no person is security, neither does any one know what country they belong to ; and this is a sign of stupidity." The King said, "But if they should bring the horses, what is then to be done?" He answered, "If they should bring them, I would then erase your Majesty's name from the list of blockheads, and put the merchants' in its stead."

STORY XVIII.

One day a poet having committed a crime, the King ordered the executioner to put him to death in the royal presence. A trembling seized the poet's body. A courtier called out to him, "What cowardice and irresolution is this ! a

man never suffers dread in this manner." The poet replied, "Mr. Courtier, if you are a man, sit in my place, and allow me to stand up." The King was so much pleased at this stroke of humour, that he laughed, and pardoned his offence.

STORY XIX.

A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than me; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a story?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded.

STORY XX.

They asked an hump-backed man, "Whether do you wish that your back was straight, or that those of other men should become crooked like your's?" He answered, "I wish that other men's backs were bent, in order that I might see them with the same eyes as they view me."

STORY XXI.

A person making it a practice to buy six loaves every day, a friend asked him, what he did with six loaves every day? He answered, "I keep one loaf, another I throw away, two loaves I return, and two others I lend." The friend said, "I don't comprehend your meaning; speak plainly." He replied, "The loaf which I keep, I eat; and the one which

I throw away, is what I give to my wife's mother ; the two which I return, I give to my father and mother ; and I lend two loaves to my sons."

STORY XXII.

When Teemoor Lung, (Tamerlane) invaded Hindoostan, having sent for some singers, he said, " I have heard from many people that there are excellent singers in this city." A blind musician, who was present, began singing ; with which the King was much pleased, and asked his name. He said, " My name is *Duolut*," (or Fortune) The King remarked, " Fortune is also blind." The blind man replied, " If Fortune had not been blind, she would not have come to the house of a cripple." The King was pleased at his repartee, and bestowed on him a considerable gift.

STORY XXIII.

A person went to a physician, and, complaining of a pain in his belly, asked for some medicine. The physician asked what he had eaten that day ; and he answered, " Burnt bread." The doctor wanted to apply some medicine to the man's eyes, when he said, " O doctor ! what connection is there between the belly-ach and the eyes ?" The doctor answered, " You first require medicine for your eyes ; because if they had seen perfectly, you would not have eaten burnt bread."

STORY XXIV.

Once on a time, a King was angry with a Poet, and ordered the executioner to put him to death in his presence. The executioner went to fetch a sword. The poet said to the bye-standers, " Whils! they are bringing the sword, give

me some slaps, to divert his Majesty." The King smiled, and pardoned him.

STORY XXV.

A poet made the eulogium of a rich man, but got nothing for it ; he then abused him , without his saying any thing. Another day, the poet went and seated himself at the rich man's gate; who, therefore, said to him, " You praised me, and I said nothing : you abused me, and I uttered not a word : now, why are you sitting here ? " He answered, " I now only want that when you die I may perform the funeral service."

STORY XXVI.

A King saw in a dream, that all his teeth had fallen out. He required the interpretation of an astrologer ; who said, that all the King's children and relations would die before his face. The King was wroth, and having ordered the astrologer into confinement, sent for another, and demanded the interpretation of the dream. He said, that the King would outlive all his children and relations. The King approved of this mystical signification, and made him a present.

STORY XXVII.

A person having obtained considerable promotion, a friend came to congratulate him thereon. He asked him, " Who are you ; and wherefore are you come ? " The other was surprised, and said, " Do not you know me ? " I am your old friend ; I came to condole with you, having heard that you had lost your sight."

STORY XXVIII.

A King being defeated in battle, one of the enemy's sol-

diers seized him , and , not knowing who he was , put his own baggage on his head. When they got to the end of their journey , he gave the King a little rice , that he might dress and eat it. The King was very hungry. He put the rice into an earthen pot , placed it on the fire , and seated himself at some distance. A dog came , seized the pot , and ran away with it. The King laughing , the soldier was angry , and said , “ O blockhead , the dog carried away your pot , and you laughed ! tell me the cause of your mirth ? ” The King was silent ; but after receiving some stripes , said , “ Once , I was in such circumstances , that whenever I went a hunting , an hundred camels accompanied me , laden with the furniture of my kitchen ; to-day , I am in such a condition that a dog has not left me even a handful of rice . ” The soldier asked pardon for his behaviour , and set the King at liberty.

STORY XXIX.

One day a bird was sitting on a tree : a King saw it , and said to his courtiers , “ I will kill it with an arrow . ” He took a bow and arrow , discharged the arrow at the bird , and missing his aim , the bird flew away. The King was very much ashamed , when a person , in order to comfort him , said , “ The King at first intended to have killed the bird , but he had mercy on its life , and took pains to miss . ”

STORY XXX.

A person kept a parrot , and taught it the Persian language. The parrot , in answer to every word , would say , “ *Dur een chi shuk* , ” or “ What doubt is there of this ? ” One day the man carried the parrot to market for sale , and

fixed the price at a hundred roopees." A *Mooghul* asked the parrot, "Are you worth a hundred roopees?" He answered, "What doubt is there of this?" The *Mooghul* was delighted, bought the parrot, and carried it home. Whatever he said, he received for answer, "What doubt is there of this?" He was ashamed of himself, and repented of his bargain, and said, "I committed a folly in buying this bird." The parrot said, "What doubt is there of this?" The *Mooghul* smiled, and gave the parrot his liberty.

STORY XXXI.

One day a King and his son went a hunting. The weather being hot, they put their fur cloaks on the back of a jester. The King smiled, and said to the buffoon, "You have an ass's load upon you." He answered, "Yes; or rather the burdens of two asses."

STORY XXXII.

A jester married a woman, who, after four months, was brought to bed of a boy. She asked her husband, what name he would give his son? he answered, "Call him Courier, for he has performed a journey of nine months, in the space of four."

STORY XXXIII.

A learned man made a practice of placing himself in a mosque, and preaching to the people. One of the congregation wept constantly. One day the preacher said, "My words make great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept, "The learned man does not make any impression on our minds: what kind of a heart must you

have to be always in tears?" He answered, "I do not weep at his discourse; but I had a capon'd goat, of whom I was exceedingly fond; when the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

STORY XXXIV.

Somebody seized a Durwesh's turband and ran away with it. The Durwesh repaired to the church-yard, and there seated himself. The people said to him, "The man who took your turband went towards the orchard; why are you sitting in the church-yard, what are you about!" He answered, "He too must come here at last, and therefore I have seated myself in this place."

STORY XXXV.

A King was eating dates along with his Wuzeer, and flung all the stones near the latter. When they had done, the King said to the Wuzeer, "Thou art a great glutton, to have such a number of date stones befoae you." The Wuzeer answered, "No, the Asylum of the World has a voracious appetite, having left neither dates or stones."

STORY XXXVI.

One day Sikundur (Alexander the Great) said to his courtiers, "I have never disappointed any man, for whatever has been asked of me I have granted." A person immediately said to him, "O my lord! I am in want of one Dirum, bestow it upon me." Sikundur answered, "It is disrespectful to ask Kings for trifles." The man replied, "If your Majesty is ashamed to bestow a single Dirum, then give me

a kingdom." Sikundur rejoined, "First you requested what it was beneath my dignity to grant, and your second request exceeds what is becoming your own condition ; you were absurd in both petitions." The man was abashed, having nothing to say in answer.

STORY XXXVII.

A King being displeased at a jester, ordered him to be cast under the feet of an elephant. The jester cried out, "O my lord ! I am a poor lean creature, not fit for the foot of an elephant ; throw me under the feet of a sowa, * and the Wuzeer under the former, for he is so plump that his bones will not prick the feet of the elephant." The King looking towards the Wuzeer, smiled, and asked him what he had to say. The Wuzeer said, "For God's sake, pardon this ill-born fellow: he will else involve me in misfortune." The King being pleased at the jester's speech, and out of regard for the Wuzeer, forgave the jester his fault and bestowed on him a dress of honour.

STORY XXXVIII.

A lion and a man saw in a house their own pictures. The man said to the lion, "Do you behold the valour of the man, who has overcome the lion ?" He answered, "The painter was a man ; but if the picture had been executed by a lion, the representation would not have been after this manner."

STORY XXXIX.

A person went to a scribe, and desired him to write a letter. He said "I have a pain in my foot." The man replied,

* A kind of sparrow with a red head.

"I don't want to send you to any place, that you should make such an excuse." Says the scribe, "Your observation is just: but whenever I write a letter for any one, I am always sent for to read it, because no other person can make it out."

STORY XL.

A person was writing a letter, and a stranger who sat near was looking that way. He accordingly wrote, that a stranger, a stupid fellow, was sitting near him, and reading his letter, on which account he did not write any secrets. The man said, "Do you take me for a blockhead? Why don't you write your secrets? I have not read your letter." The writer replied, "If you have not read my letter, how came you to know what I have written?"

STORY XLI.

Once on a time a hawk said to a house-cock, "You are very ungrateful; for men feed you, and provide you a dwelling; yet whenever they want to catch you, why do you run away? Although I am a wild bird, yet, after having eaten food for a few days from the hands of men, I hunt for them; and, to whatever distance I may go, when I am called, I return." The cock in answer, asked, "Did you ever see an hawk upon a spit? but I have seen many cocks roasting on spits, and a great number frying on the fire. You would fly to a great distance, if you were to see a hawk on a spit."

STORY XLII.

A learned man, who was the favourite of a King, had a trick of plucking hairs out of his beard. One day the King said to him, "If again you pull a hair out of your beard, I

will punish you." Some days afterwards, having performed a piece of business, the King showed him great kindness, and said, "I will bestow on you whatever you ask." He answered, "Only give me the free use of my beard; I ask nothing else." The King smiled, and said, "If this is your wish, I will grant it."

STORY XLIII.

An ugly fellow went to a physician, and said, "There is a boil come on the most unseemly part of me." The physician, looking at him, said, "You tell a falsehood; for I see your face, and there is no boil on it."

STORY XLIV.

A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to horsewhip the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have met with my fare."

STORY XLV.

A certain physician, whenever he went to the burying ground, was used to put a sheet over his head and face; and when people asked him the reason thereof, he said, "I am ashamed of the dead in this cemetery, because they died of my medicines."

STORY XLVI.

One day a tyrannic King, having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the King of this country? is he oppressive, or just?" He answered, "A great tyrant." The King said, "Do you know me?" He answered, "No." The King rejoined, "I am the Monarch of this place." The man was terrified, and asked, "Do you know who I am?" The King said, he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The King laughed, and ended the conversation.

STORY XLVII.

A poet went to a rich man, and bestowed great praises on him; at which the latter being pleased, said, "I have not any money at command, but a large quantity of grain: if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, "Yesterday you promised to give me some grain, and I am now come for it." The other replied, "You are an egregious blockhead; you delighted me with words, and I have also pleased you; why, therefore, should I give you any corn?" The poet went away ashamed.

STORY XLVIII.

A Durwesh, having committed a capital offence, was carried before *Hubshee Kotwal*, * who sentenced him to have

* Siddee Fuolad Khan, an Ethiopian, was Kotwal of Shahjahanabad (or Dillee) in the time of *Alungeer*.

the whole of his face blacked, and to be exposed throughout the city. The Durwesh said, "O Sir! black only half my face, or else the people of the city will mistake me for *Hubshee Kotwal*." The Kotwal laughed at this speech, and remitted the punishment.

STORY XLIX.

A blind man, in a dark night, having taken a lamp in his hand, and an earthen jar on his shoulders, went into the market-place. Somebody said to him, "You blockhead, day and night are the same in your eyes; of what use can a lamp be to you?" The blind man, laughing, replied, "This lamp is not intended for my own, but for your use, in order that in this dark night you may not break my jar."

STORY L.

A Durwesh went to a grocer's shop, and was in a great hurry to buy something. The grocer abused the Durwesh, who struck him on the head with his slipper. The grocer went and made his complaint to the Kotwal, who sent for the Durwesh, and asked why he had struck the man. He answered, because he had received foul language from him. The Kotwal said, "O Durwesh! you have been guilty of a great offence; but you are a *Fuqeer*, and therefore I do not punish you: go away, and give eight *anu* to the grocer, which is equivalent to your fault." The Durwesh took a *roopee* out of his pocket, and put it into the Kotwal's hand, and striking him a blow on the head with his slipper, said, "If such is justice, take you eight *anu*, and give eight *anu* to the grocer."

STORY LI.

A painter went to a strange city, where he began to practise physic. Some time after, a countryman of his came there, and asked him what profession he now followed. He answered, physic. The other asked, why? and he replied, "Because, if in this art I should commit a fault, the earth hides it."

STORY LII.

An indigent poet paid a visit to a rich man and seated himself so near that there was not more distance than a span between them. The rich man, offended there-at asked him, "What difference is there between you and an ass?" He answered, "The measure of one span." The other was very much confounded at this answer, and made an apology.

STORY LIII.

A beggar went to the gate of a rich person, and asked for something. Some one cried out from within, "Madam is not at home." The beggar returned, "I asked for a bit of bread, not for a lady, that I should find such an answer."

STORY LIV.

A King sent for a certain learned man, and said, "I want to make you Qazee of this city." He answered, "I am not fit for the office." The King asked him, why? and he replied, "If what I have spoken is true, I thereby stand excused; and if I have uttered a falsehood, then it is not adviseable to make a liar a Qazee." The King approved of his apology, and excused him.

STORY LV.

Once on a time, an Umeer was shooting an arrow at a

mark. Many archers were then present, but no one's arrow hit the mark. A Fuqeer happened to come there, and asked some charity. The Umeer put into the Fuqeer's hands his own bow and arrow, and ordered him to hit the mark. The Fuqeer took aim at the mark, and accidentally hit it. The Umeer was very much pleased, and bestowed on the Fuqeer a hundred roopees, and told him to depart. The Fuqeer said to the Umeer, "I begged, and obtained nothing." The Umeer put on an angry countenance, and said, "I bestowed on you a hundred roopees, and you say you have obtained nothing; what words are these?" The Fuqeer answered, "I received a hundred roopees for having hit the mark; but what have I got by my begging?" The Umeer laughed, and bestowed on him a further gift.

STORY LVI.

One night a Qazee found in a book that whoever has a small head and a long beard is a blockhead. The Qazee, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the Qazee overwhelmed with shame, as it verified what was said in the book.

STORY LVII.

Once upon a time, a King was sitting on the terrace of his palace; he saw a man standing close to the wall, holding out a bird in his hand. The King called him, and as-

ked, "Why do you show the bird to me?" He answered, "O my lord! I laid a bet with somebody on the part of your Majesty, and won this bird, which I have brought to your presence." The King was pleased, and sent the bird to the kitchen. Two or three days afterwards, the same person came again to the King with a sheep, and said, "This sheep also I have won in your Majesty's name." The King accepted of it also. A third time he went to the King, accompanied by another person. The King seeing him empty-handed, asked, "Have you not brought any thing for me?" He answered, "I betted two thousand roopees with this man, on behalf of your Majesty: and having lost the wager to him, he is come to you for the money." The King smiled, and, bestowing on him the money, said, "Never again play at dice with any person, on my account; for in future I will neither receive from you nor give you any thing."

STORY LVIII.

A person in a dream had an interview with the Devil, to whom he gave a slap on the face, and seizing his beard, said, "O accursed! thou art the enemy of mankind, and, in order to impose upon us, you wear a long beard." Upon giving him another slap he awoke, and found his own beard in his hand. He was ashamed, and laughed at himself.

STORY LIX.

A certain man went to a Durwesh, and proposed three questions. First—"Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second—"Why is man punished for crimes, since

whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good." Third—"How can God punish Satan in hellfire, since he is formed of that element; and what impression can fire make on itself?" The Durwesh took up a large clod of earth, and struck him on the head with it. The man went to the Qazee, and said, "I proposed three questions to such a Durwesh, who flung such a clod of earth at me, as has made my head ach." The Qazee having sent for the Durwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Durwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show where it is, when I will make God visible to him: and why does he exhibit a complaint to you against me: whatever I did, was the act of God; I did not strike him without the will of God; what power do I possess? and as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the Qazee highly pleased with the Durwesh's answer.

STORY LX.

A horseman went to a city, and hearing there were many thieves in the place, said to his groom, at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep, and my master awake. Forbid it! I will not do so." In short, the master went to sleep, and three hours afterwards awoke, when he called out

to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O my lord! rest satisfied, I am on the watch." The cavalier went to sleep again, and awaking again at midnight, called, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid of your meditations, lest the thieves carry away the horse." He replied, "O my lord! I am awake; how can the thieves come?" The master said, "If you want to sleep, go to rest, and I will keep awake." He answered, "I am not sleepy." The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, Sir."

STORY LXI.

A Durwesh went to a miser, and wanted something of him. The miser, said, "If you consent to one proposal of mine; I will do whatever you require." The Durwesh asked what it was, and he said, "Never ask me for any thing, and whatever else you say, I will perform."

STORY LXII.

A person who was intimate with a miser, said to him one day, "I am now going a journey, give me your ring, which I will keep about me, and whenever I see it, I shall remember you." He answered, "If you want to remember me,

whenever you see your finger naked, always think of me, that you wanted a ring of such a one, and he did not give it."

STORY LXIII.

A learned man went to a city, and hearing of a munificent person of that place, who entertained travellers, he waited on him, in his old clothes, and did not meet with any kindness from the host, nor was even desired to sit down. The man of letters was confounded, and went away. The next day, he hired a neat dress, and having put it on, went there again. The master of the house treated him with respect, seated him near himself, and had him supplied with dainty dishes. When the man of letters sat down to dinner, he took a mouthful, and put it on his clothes. The master of the house asked, why he did this? when he answered, "Yesterday I came in old clothes, and did not get any victuals; to-day, now I am well dressed, I conceive that the meat is for my clothes, and not for myself." The host was ashamed of himself, and made an apology.

STORY LXIV.

A King sent an army against his enemy, and was defeated. A person speedily came to the King, and informed him that his troops had obtained the victory, and he was very much delighted. Two days after, accounts of the defeat arrived. The King wanted to punish the man, when he pleaded thus: "O my lord! I do not deserve punishment, for I made you happy for two days; why should you make me the contrary?" The King was pleased with the repartee, and bestowed a gift on him.

STORY LXV.

A King asked an astrologer, how much longer he had to live? and he answered, "Ten years." The King was very much perplexed, and fell upon his bed as though he had been sick. The Wuzeer, who was a very sensible man, sent for the astrologer before the King, and asked him, "How many years of your own life still remain?" He answered, "Twenty years." The Wuzeer instantly had the astrologer slain with a sword in the King's presence. The King's mind was restored to rest: he admired the Wuzeer's penetration, and never again listened to astrologers.

STORY LXVI.

A person, who was going along hungry, saw an Arab eating food by the side of a pond, whom he approached, and said, "I am come from your house." The Arab asked, "My wife, child, and camel, are they all well?" He answered, "Yes." The Arab being satisfied, did not look again at him. The man then began saying, "O Arab! this dog, which is now lying down in your presence, is such a one as yours, had he been still alive." The Arab raised up his head, and said, "What was the cause of my dog's death?" he answered, "He eat a great deal of your camel's flesh." He asked, "How came the camel to die?" He replied, "Your wife died; after which, no one gave him either grass, corn, or water." He asked, "How came my wife to die?" He replied, "She wept very much in her grief for your son, and smote her head and breast with a stone." He asked, "How did my son die?" He answered, "The house fell in upon him." When the Arab heard this detail of the ruin of his family, he flung dust on his head, and

went away : and by this contrivance the man got a dinner.

STORY LXVII.

A miser said to a friend, "I have now a thousand roopees, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone under the tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away: but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come tomorrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

STORY LXVIII.

Two painters agreed together to paint each a picture, to prove which was the best artist. One having painted a bunch of grapes, hung it over his door, and the birds came and picked at it with their beaks. People highly commended this picture, and went to the house of the other, and asked where he had drawn his picture? He answered behind this curtain." The first painter wanted to pull back the curtain; but when he laid his hand upon it, he discovered the deception, and that it was the wall, upon which the other had painted a curtain. The other painter said, "You drew such a picture as deceived the birds, but my performance has deceived even an artist."

STORY LXIX.

One day a person said to himself, "Every thing is for me; God created me very great." At that instant a flea settled on his nose, and said, "Such pride does not become you; because whatever is on the earth, or in heaven, God created for your use, and you for my service: do you not know that I am greater than you?"

STORY LXX.

A King ordered a blacksmith to make him a good suit of armour. When it was ready the man carried it to the King, who in order to try it, laid it on the ground, and struck it with a sword, which cut it asunder. He told the blacksmith that if he made any more such armour, he would sever his head from his body. The man went home, and having a daughter, told her these circumstances. The daughter advised him to make other armour, and which she would herself carry to the King. In short, the blacksmith made the armour, which the daughter put on, and with a sword in her hand went to the King, and told him now to try it. The King asked her, why she put it on? She answered, "O my lord! it is usual to try armour while on the body; on which account I have dressed myself in it." The King, pleased at her speech, bestowed on her a gift.

STORY LXXI.

Once on a time a King went to take an airing, accompanied by his Wuzeer. They came to a field, and saw some plants of wheat higher than a man. The King wondered, and said he had never before seen such long stalks of wheat. The Wuzeer said, "O my lord! in my country the wheat grows as high as an elephant." The King smiled. The Wu-

zeer said to himself that, the King thought he had told an untruth, and therefore had smiled. When they returned from their excursion, he sent a letter to some people of his country for some plants of wheat; but, by the time his letter arrived, the wheat harvest was over. A year after, the plants of wheat arrived from thence, and the Wuzeer presented them to the King; who asked why he had brought them? He said, "One day last year I had represented that plants of wheat grew as high as an elephant; and, as you smiled, I conceived that you doubted my veracity: I therefore have brought them, to prove the truth of my assertion." The King replied, "I now believe your words; but take care, another time, not to speak what you cannot obtain credit for before the expiration of a year."

STORY LXXII.

One day a thief went to the dwelling of a certain person, in order to steal a horse. He happened to be seized; and the owner of the horse told him, that if he would show how he contrived to steal a horse, he should be released. He consented, and approached the horse, and cast off the heel-ropes, he then put the bridle in his mouth, after which he mounted, and putting the horse in full speed, called out, "Behold! this is the way that I steal;" and all that the people could do in pursuit of him, they could not come up with him.

STORY LXXIII.

A very poor man, who had a horse, tied him in the stable, with his head towards that part where it is usual to place the tail. He then proclaimed aloud, "O you people, come

and see a strange sight, a horse with his head where his tail ought to be!" All the people of the city crowded together, and from every one who wished to go into the stable to see the show, he exacted a small piece of money, and gave them admittance; and they who went into the stable, came back ashamed, and said nothing.

STORY LXXIV.

A person asked Plato, "As you have been years in ships, and performed sea voyages, what wonders have you seen in that element?" He answered, "The most wonderful thing of all was, that I got again on shore in safety."

STORY LXXV.

A certain King had a wise Wuzeer, who resigned his office, and employed himself in worshipping God. The King asked the Nobles, what was become of the Wuzeer? They answered, that, having quitted the Wuzarut, he employed himself in serving the Deity. The King went to the Wuzeer, and asked, "O Wuzeer, what offence have I committed, that you quitted the Wuzarut?" He answered, "For five reasons. First—You were sitting, and I standing in your presence; now, I serve God, who has commanded me to sit at the time of prayer. Second—You ate, whilst I was looking on: now, I have found a Providence, who eateth not himself, but sustains me. Third—You slept, whilst I watched; now, I have a God who protects me whilst I rest. Fourth—I was always afraid, that, if you should die, I might experience some misfortune from enemies; now I have such a God who will not die, neither can enemies do me any injury. Fifth—With you I was afraid that, if I

should have committed a fault, you would not have forgiven me ; but , now , my God is so merciful , that I commit a hundred sins every day , and he pardons me.

STORY LXXVI.

It is related , that Sooltan Mu/mood had a great regard for his slave Y,yaz ; on which account all the officers of state envied him , and said to the King , “ Behold , Y,yaz goes every day into the Jewel-office alone ! and what business has he there ? ” The King said , “ Whenever I shall see it with my own eyes , I shall believe it . ” The next day they informed the King that Y,yaz was gone into the Jewel-office . The King looked into the Jewel-office through a window , and what did he see but Y,yaz ! who , having opened a chest , had dressed himself in old dirty clothes . The King entered , and asked why he had put on such a dress ? He answered , “ O my lord ! before I was in your Majesty’s service , I had such clothes as these ; and now that , through your royal bounty , I have good clothes , I look every day at my old garment , and put it on , that I may not forget my original state , and at the same time hold in grateful remembrance the bounty of my Sovereign . ” When the King heard this answer he applauded him , folded him in his arms , and increased his rank .

FINIS.

OF REDUNDANT WORDS, WITHOUT WHICH THE SENSE IS COMPLETE, THEY BEING USED TO EMBELLISH A SENTENCE, OR TO COMPLETE THE MEASURE OF VERSE.

The word *مر* mur, used with the oblique case; as in the following quatrain of Julal ooddeen,

دل وقت سماع بوی دلدار برد جان را بسرا پرده اسرار برد
این زمزمه مرکبی است مروح ترا بردارد و خوش بعالم یار برد
Dil waqti samā booye dil-dar burud ;

Jan-ra bu-sura purdu,e usrar burud :

Een-zumzumu murkubee ust mur roohi toora,

Bur-darud o khoosh b'alumi yar burud.

The heart when in a state of rapture, is lost in contemplating my beloved; the soul is transported within the veil of mystery; this delightful sound is the vehicle of your soul, and conveys you with delight to the sight of your friend.

In the above lines the word *مر* mur, is a pleonasm.

Sometimes it denotes some special quality; as for example,

مر اورا رسد کبریا و منی که ملکش قدیم است و ذاتش غنی
Mur ora rusud kibriya oomunee,
Ki moolk-ush qudeem ust-o zat-ush ghunee.

To him properly belong greatness and self-approbation, since his kingdom is from eternity, and his nature all-sufficient.

The word *در* dur, Zuhcer-Faryabee says;

نگرفت دست فتند گریبان هیچکس
تا در نسبت عشق تو دامن بدامنش

Au-girift dusti lituu girebani heeh kus,

Ta dur nisbut; ishqi to dawun bu-damun-ush.

The hand of strife seizes not the collar of any one, but through connection; the connection between you and your beloved.

The word بر bur; such as بر خواهد bur khavahud, and بر گفت bur gooft, being the same as خواهد khavahud, and گفت gooft, *he invited*; and *he spoke*.

Also the word فرا fura, as in the following lines of Sadee;

وقتي افتاد فتنه در شام هرکس گوشه فرا رفتند

Wuqte oostad fitnu,e dur Sham, Hur kus گوشه fura ruftund.

Once on a time there happening a tumult in Syria, every person sought retirement.

The word فرو furo, as فرو رخت furo rekht, and فرو گفت furo gooft, and فرو خواهد furo khavahud, and فرو دید furo deed, meaning رخت rekht, and گفت gooft, and خواهد khavahud, and دید deed, *he poured out*; *he spoke*; *he invited*; *he saw*.

Example from Nizamee :

يکي محرم زندیکان درگاه فرو گفت اين حکايت جمله با شاه

Yuke muhrum zu nuzdeek-ani durgah,

Furo gooft een hikayut joomlu ba Shah.

One of the privy concillors of high consideration at court, related the story to the king, at full length. The word خود khood; as,

من خود چه کسم ز من که پرسد

Mun khood chi kus-um? zu-mun ki poorsud?

I Myself of what consequence am I? Here خود khood, is a pleonasm.

The prefix ب be, in common use, as بگفت bu-gooft, and برفت bi ruft, being the same, as گفت gooft, *the spoke*, and رفت ruft, *he went*; also بگوئي bu-go,ee, and بشنوي bi-shoonoo,ee, which have the same meaning as گوئي go,ee, and شنوي shoonoo,ee, *speak thou*, and *hear thou*. And also it is redundant when it precedes the particle در dur, or بر bur, as in the following lines of Sadee;

گرخود همه عیبهـا بدین بندۀ دراست
 هر عیب که سلطان به پسندد هنراست

Gur khood humu ueb-ha bud-een bundu dur ust,

Hur ueb ki Sooltan bi-pusundud hoonur ust.

If this servant was made up of defects, every defect which the King approved, would be deemed a virtue,

Here ب be, preceding بدین bud-een, used for درین dur-
 een, becomes redundant. Also بر bur, and اندر undur. An example
 of each from Sadee; —

گر صاعقه بر سنگ همی کارگر آید
 تیرش به از آن کارگر آید بسپر بر

Gur saiqu bur sung humu kar-gur ayud,

Teer-ush bih uz an kar-gur ayud bu-sipur-bur.

*Although the thunderbolt smites the rock, his arrow more forcibly
 penetrates the shield.*

یکی را بسر بر نهاد تاج بخت دگر را بخاک اندر آرد ز بخت

Yuke-ra bu-sur-bur nihud taji bukht,

Digur-ra bu-khak undur arud zi-tukht.

*On the head of one he placeth the crown of prosperity, another
 he bringeth to the earth from a throne.* Also the word همی hume,
 as in the following quotation from Sadee.

همی رفتی و دیدها در پیش

Hume rufte o deed-ha dur py-ush.

She moved, and all eyes were fixed on her feet.

OF LETTERS AND WORDS AFFIXED TO NOUNS AND VERBS,
TO GIVE VARIOUS SIGNIFICATIONS; BUT WHICH
TAKEN SEPARATELY HAVE NOT ANY MEANING.

WORDS SIGNIFYING, MASTER, POSSESSOR, ETC. مند mund, as خردمند khirud-mund, *wise*; دانشمند danish-mund, *intelligent*; and وند wund, as خداوند khooda-wund, *master*; گار gar, as خدمتگار khidmut-gar, *a serving man*, ستیگار situm-gar, *an oppressor*, آموزگار amoz-gar, *a teacher*, سازگار saz-gar, *well disposed*; وُر wur, as تاجور taj-wur, *a crowned head*, هنرور hoonur-wur, *an artist*. Sometimes the و waw, instead of being accented with فتح futh, is ساکن sakin, or *immoveable*, as, گنجور gunj-oor, *wealthy*; رنجور runj-oor, *sick*; مزدور muzd-oor, *a hireling*; دستور dust-oor, *powerful*.

INDICATING ABUNDANCE, THE SEAT OF, LAND OF, ETC. لاکھ lakh, as سنگ لاکھ sung-lakh, *abounding with stones*; دیو لاکھ Deoo-lakh, *abounding with demons*; رود لاکھ rood-lakh, *abounding with rivers*; سار sar, as سبکسار soobook-sar, *very light*; شاخسار shakh-sar, *very branchy*; نمکسار numuk-sar, *very salt*; زار zar, as گلزار gool-zar, *abounding with flowers*; لالهزار lalu-zar, *abounding with tulips*; سبزه زار subzu-zar, *abounding with verdure*; بار bar, as دریا بار durya-bar, and رود بار rood-bar, *abounding with rivers*; هندو بار Hindoo-bar, *abounding with Hindoos*; ستان stan, as گلستان gool-istan, *abounding with flowers*; بوستان boo-stan, *abounding with odours*; سنگستان sung-istan, *abounding with stone*; هندوستان Hindoo-stan, *the land of Hindoos*.

DENOTING SIMILARITY. دیس des, as خانہ دیس khanu-des, *like a house*; ترنج دیس turunj-des, *resembling a citron*; فراخار دیس furakhar-des, *good like*; خور دیس khood-des, *like the sun*. Example from Sadec; -

چه قدر آورد بنده خور دیس که زیر قبا دارد اندام پیس

Chi qudr awurd bunde khoor-des,

Ki zeri quba darud undami pes.

What is the value of a slave, beautiful as the sun, whose garment covers a leprous body. Another from Furrokhce.

یکی خانه کرد است فرخار دیس که بفروزد از دیدن آن روان

Yuke khanu kurd ust furkhar-des,

Ki bi-furozud uz deeduni an ruwan.

He erected a good-like palace, the sight whereof delighted the heart. Also the word دس dus, Unwuree says; —

ندیده نه بیند ترا هیچکس گر رزم مثل گر بزم دس

Nu-deedu, nu-beenud toora heh-kus,

Gur ruzm-misl, gur buzm-dus.

No one hath seen, nor will see your equal in war, and at the council board. Also وان wan, and ون wun. Umeer Khoosro says,

سبکساری گزین تا سهل دانی کز جبل بپری

که گربه از شتر بهتر تواند رفت بر پلوان

Soobook-sarce goozeen ta suhl danee kuz jubul bu-puree,

Ki goorbu uz shootoor bih-tur tuwanud ruft bur pulooan.

Provide light accoutrements if you travel the hilly road, since the cat can tread firmer on a narrow bunk than the camel.

Again from the same author; —

عجب نبود گر انبار از فرو لغزد باب و گل

که بسختی لوک گردد چون گذر باشد به پلوانش

Ujub nu-boowud gur umbar-ar furo lughzud b'ab-o gil,

Ki bu-sukhtee lok gurdnd, choon goozar bashud bu-pulooan-ush.

It is not surprising that one heavy laden should sink into the quagmire; since the camel finds it difficult to proceed on a narrow bank.

The word آسا asa, as شیر آسا sher-asa, *lion-like*; مرد آسا murd-asa, *man-like*; also وار war, as خواجه وار khawaju-war, *gentleman-like*; بزرگ وار boozoorg-war, *noble-like*; Also سان san, as ببر سان bubur-san, *lion-like*; پلنگ سان pulung-san, *tyger-like*; also سار sar, as خاک سار khak-sar, *earth-like*; کوه سار koh-sar, *resembling a mountain*; Also پش push, and فش fush, and وش wush, as شیر پش sher push, *lion-like*; شاه فش shah-fush, *king-like*; ماه وش mah-wush, *moon-like*.

DENOTING THE NOUN OF ACTION. گر gur, as کاسه گر kasu-gur, *a brazier*; شیشه گر sheeshu-gur, *a glass-man*. Also آن an, as خند آن khund-an, *laughing*; گریان giree-an, *weeping*; افتان ooft-an, *falling*; خیزان khez-an, *getting up*. Also ار ar, as خریدار khurced-ar, *buying, or a buyer*; فروختار furukhtar, *a seller*.

INDICATING DIMINUTION. چه chi, as باغچه bagh-chi, *a little garden*; غلامچه ghoolam-chi, *a little slave*. The letter ک kaf, as غلامک ghoolam-uk, *a little slave*; اسپک usp-uk, *a little horse*. The letter و waw, as a poet says;

ما ما نظری نمیکند ای پسرو چشم خوش تو که آفرین باد برو
Ba ma nuzure nu-me-koonud, ue pisur-oo!

Chushmi khooshi to ki afreen bad bur-o'

You cast not towards me, o little boy, your beautiful eyes; blessing on them.

INDICATING A CAUSE OR ARGUMENT. چه chi, as for example, —
اندروزش نباید گفت چه اورا گوش شنوا و دل بینا نمانده
Unduruz-ush nu-bayud gooft, chi ora goshi shoonwa o dil
beena nu-mandu.

Adv. ca must not be offered to him, for I perceive that he neither listens with his ears, nor understands with his heart!

The word *ki*, as *که نیاز نیکرد* *ké niáz neekurd*, *tazcer-ush kurdum, ki numaz nu-me-kurd, I punished him, because he did not say his prayers.*

INDICATING FITNESS. *وار* *war*, as *شاهوار* *Shah-war*, *befitting a King*; *گوشوار* *gosh-war*, *fit for the ear*. It also signifies a sufficient quantity; as *جامه وار* *jamu-war*, *sufficient for a garment*; *نامه وار* *namu-war*, *sufficient to form a book*. Also *آنه* *anu*, as *مردانه* *murd-anu*, *befitting a man*; *شاهانه* *shah-anu*, *befitting a king*; *بزرگانه* *boozoorg-anu*, *befitting a great person*.

INDICATING CUSTODY, OR GUARDIANSHIP. *دار* *dar*, as *پردهدار* *pur-du-dar*, *a chamberlain*; *راهدار* *rah-dar*, *the guard of a road*; and sometimes it implies a possessor, as *زردار* *zur-dar*, *a possessor of money*; *مالدار* *mal-dar*, *a man of property*. Also *بان* *ban*, as *فیلبان* *feel-ban*, *an elephant keeper*; *دربان* *dur-ban*, *a door keeper*. Also *وان* *wan*, as *شتروان* *shootoor-wan*, *a camel keeper*.

INDICATING THE STATE OF A PERSON OR THING. *ناک* *nak*, as *غمناک* *ghum-nak*, *melancholic*; *سهنناک* *suhm-nak*, *timid*; *دردناک* *durd-nak*, *sorrowful*. Also *گین* *geen*, as *شرمگین* *shurm-geen*, *bashful*; *خشمگین* *khushm-geen*, *wrathful*; this word is a contraction of *آگین* *ageen*, *full*.

INDICATING RELATION. The letter *ی* *yae* *maroof*, added to nouns, as *عبری* *Uburee*, *of the Hebrew nation*; *هروی* *Huroo-ee*, *a native of Herah*; *محمّدی* *Moohummud-ee*, *a Mahomedan*; *بلگرامی* *Bulgram-ee*, *a native of Belgram*. The letter *ه* *he*, as *یکساله* *yuk-sal-u*, *of one year*; *یکروزه* *yuk-roz-u*, *of one day*; *یکماه* *yuk-mah-u*, *of one month*. Also *ین* *een*, as *سیمیّن* *seem-eeen*, *of silver*; *زربین* *zur-eeen*, *of gold*.

INDICATING COLOUR OR COMPLEXION. پام pam, فام fam, وام wam, as مشکپام mushk-pam, *of a musk colour*, عنبرفام umbur-fam, *of the colour of amber-gris*, گلوام gool-wam, *rose-coloured*. Also the words گون goon, and گونه goonu, as گندم گون gundoom-goon, *the colour of wheat*, سرخ گونه soorkh-goonu, *a florid complexion*. The words چرتہ churtu, and چرده churdu, but which are used only after the words سیاه seeah, and سیه seeuh, as سیاه چرتہ seeah-churtu, and سیه چرده seeuh-churdu, *of a black complexion*.

FORMING THE VERBAL NOUN. The final ار ar, as رفتار rust-ar, *the action of walking*, گفتار gooft-ar, *speech*, کردار kurd-ar, *action*. The final گی gee, as بخشید گی bukhshcedu-gee, *the act of bestowing*, شرمند گی shurmindu-gee, *modesty*.

INDICATING TIME AND PLACE. The word دان dan, as قلمدان qulum-dan, *the place of a pen; or a pen case*; سرمه دان soormu-dan, *a collyrium pot*; نمکدان numuk-dan, *a salt-cellar*; شمعدان shuma-dan, *a candlestick*.



THE
PUND-NAMU,
OR
Compendium of Ethics;
BY
SHEKH SADEE.

بسم الله الرحمن الرحيم

پند نامه

شیخ سعدي

عليه الرحمة

کريما ببخشاي بر حال ما که هستم اسير کنند هوا
نداريم غير از تو فرباد رس توي عاصيانرا خطا بخش و پس
نکهدار مارا ز راه خطا خطا در گذار و صوابم نها
زبان تا بود در دهان جايکير ثنائي محمد بود دلپذير
حبيب خدا اشرف انبيا که عرش مجيدش بود متکا
سوار جهانکير يکران براق که بگذشت از قصر نيلي رواق
خطاب بر نفس

چهل سال عمر عزيزت گذشت مزاج تو از حال طفلي نکشت
همه با هوا و هوس ساختني دمي با مصالح نپرداختني
مکن نکيه بر عمر نا پايدار مباح ايمن از بازي روزگار

Bismilla hirru/ma nirru/beam.

Pund-namug

Shekh Suadee.

(uleh-oorru/mutuhoo).

Kureema! bu-bukhsha bur /ali ma,
 Ki hustum useeri kumundi huwa.
 Nu-darem ghuer uz to furee,ad-rus,
 To-ee aseejan-ra khuta-bukhsh o bus.
 Niguh-dar ma-ra zi-rahi khuta,
 Khuta dur-goozar-o suwab-um numa.
 Zuban ta boowud dur duhan jae-geer,
 Sunae Moohumud boowud dil-pizeer.
 Hubeeb-i Khooda, ushrufi umbiya,
 Ki urshi mujeed-ush boowud moottuka.
 Soowari juhan-geer yuk ran booraq,
 Ki boo-goozusht uz qusri neelee ruwaq.

Khitab bur nufs.

Chihul sali omri azeez-ut goozusht,
 Muzaji to uz /ali tiflee nu-gusht.
 Humu ba huwa-o huwus sakhtee,
 Dume ba musalih nu-purdakhtee.
 Mu-koon tukeeu bur omri na-pae-dar,
 Mu-bash cemun uz bazee roz-gar.

در مدح کرم

دلا هر که بنهاد خوان کرم بشد نامدار جهان کرم
 کرم نامدار جهانست کند کرم گامگار امانت کند
 و رای کرم در جهان کار نیست وزین کرمتر هیچبازار نیست
 کرم مایه شادمانی بود کرم حاصل زندگانی بود
 دل عالمی از کرم تازه دار جهانرا زبخشش پر آوازه دار
 همه وقت شو در کرم مستقیم که هست آفریننده جان کریم

در صفت سخاوت

سخاوت کند نیکبخت اختیار که مرد از سخاوت شود بختیار
 باطف و سخاوت جهانگیر باش در اقلیم لطف و سخا میر باش
 سخاوت بود کار صاحب‌دلان سخاوت بود پیشه مقبلان
 مشوتا توان از سخاوت بری که کوئی بهی از سخاوت بری
 سخاوت مس عیبرا کیماست سخاوت همه دردهارا دواست

در مذمت بخیل

اگر چرخ گردد بکام بخیل وراقبال باشد غلام بخیل
 وگر در کفش کنج قارون بود وگر تابعش ربع مسکون بود
 نیرزد بخیل آنکه نامش بری وگر روزگارش کند چاکری
 مکن التفاتی بهمال بخیل مبرنام مال و منال بخیل
 بخیل ار بود زاهد بحر و بر بهشتی نباشد بحکم خسر
 بخیل ار چه باشد تونکر بهال بخواری چومفلس خورد کو مال
 سخبان زاموال بر می خورند بخیلان غم سیم و زر می خورند

Dur mud'hi kurum.

Dila! hurki bi-nihad khawani kurum
 Bi-shood nam-dar juhani kurum.
 Kurum nam-dar juhan-ut koonud,
 Kurum kamgar uman-ut koonud.
 Wurae kurum dur juhan kar n'eest,
 Wu-zeen gurm-tur hech bazar n'eest.
 Kurum mayue shadmanee boowud,
 Kurum hasili zinduganee boowud.
 Dili alumez uz kurum tazū dar,
 Juhan-ra zu-bukhshish poor awazu dar.
 Humu wuqt sho dur kurum moostuqeem,
 Ki hust Afreenindue jan kureem.

Dur sifuti sukhawut.

Sukhawut koonud nek-bukht ikhtee'ar,
 Ki murd uz sukhawut shuwud bukht-yar.
 Bu-lootf-o sukhawut juhan-geer bash,
 Dur iqleemi lootf-o sukha meer bash.
 Sukhawut booud kari sa'hib-dil-an,
 Sukhawut booud peshue mo'qbil-an.
 Mu-sho ta tuwa'z uz sukhawut buree,
 Ki go'ee'e buhee uz sukhawut buree.
 Sukhawut misi ueb-ra keemee'a'st
 Sukhawut humu durd-ha-ra duwa'st.

Dur muzummuti bukheel.

Ugur churkh gurdud bu-kami bukheel,
 Wur iqbal bashud ghoolami bukheel,
 Wugur dur kuf-ush gunji Karoon booud,
 Wugur tabi-ush roobu'i muskoon booud,
 Nyurzud bukheel anki nam-ush buree,
 Wugur rozgar-ush koonud chakuree.
 Mu-koon iltifate bu-mali bukheel,
 Mu-bur nami mal-o munali bukheel.
 Bukheel ur booud zahidi bu'z o bur,
 Bihishtee nu-bashud, bu-hookmi khubur.
 Bukheel urchi bashud tuwungur bu-mal,
 Bu-khararee choo mooslis khood gosh-mal.
 Sukheez zu umwal bur me-khoodrud,
 Bukheel-az ghumi seem-o zur me-khoodrud.

در صفت تواضع

دلا کر تواضع کنی اختیار شود خلق دنیا ترا دوستدار
 تواضع زیادت کنند جاه را که از مهر پرتو بود ماه را
 تواضع کند هر که هست آدمی نزیبد ز مردم بجز مردمی
 تواضع بود حرمت افزائی تو کند در بهشت برین جای تو
 تواضع بود مایه دوستی که عالی بود پایه دوستی
 تواضع کلید در جنت است سرافرازی و جاه را زینت است
 کسی را که عادت تواضع بود زجاء و جلالش تمتع بود
 تواضع کند مرد را سر فراز تواضع بود سرور آنرا طراز
 کسی را که گردن کشی در سراسر است تواضع از وی یاقتن خوشتر است
 تواضع کند هوشمند کزین نهد شاخ پر میوه سر بر زمین
 تواضع مدار از خلائق دریغ که گردن از آن بر کشیدی چو تیغ
 تواضع ز گردن فرازان نکوست کدا کر تواضع کند خوی اوست

در مذمت تکبر

تکبر مکن زینهار ای پسر که روزی زدستش در آئی بسر
 تکبر ز دانسا بود نما پند غریب آید اینمعی از هوشمند
 تکبر بود عادت جاهلان تکبر نیاید ز صاحب دلان
 تکبر عزایل را خوار کرد بزدان لعنت گرفتار کرد
 کسی را که عادت تکبر بود سرش پر غرور از تصور بود
 چو دانی تکبر چرا میکنی اگر میکنی تو خطا میکنی
 تکبر بود مایه مدبری تکبر بود اصل بد گوهری

Dur sifuti tuwazo.

Dila! gur tuwazo koonce ikhteeqar,
 Shuwud khulqi dooneeqa toora dost-dar.
 Tuwazo zeejad-ut koonud jah-ra,
 Ki uz mihr purtuo booqud mah-ra.
 Tuwazo koonud kurki hust admee,
 Nu-zebud zu murdoom bu-jooz murdoomee.
 Tuwazo booqud hoormut-ufzae to,
 Koonud dur bihishti bureen jae to.
 Tuwazo booqud mayue dostee,
 Ki alee booqud payue dostee!
 Tuwazo kulidi duri junnut ust,
 Sur-ufraze-o jah-ra zeenut ust.
 Kuse-ra ki aduti tuwazo booqud,
 Zu-jah-o julal-ush tumutto booqud
 Tuwazo koonud murd-ra sur-furaz,
 Tuwazo booqud sur-wuran-ra tiraz.
 Kuse-ra ki gurdun-kushee dur sur ust,
 Tuwazo uz o yastun khoosh-tur ust.
 Tuwazo koonud hoshmund goozeen,
 Nihud shakhi poor-mewu sur bur zumeen.
 Tuwazo mu-dar uz khula, iq daregh,
 Ki gurdun uz an bur-kusheede choo tegh.
 Tuwazo zu gurdun-furaz-an niko'st
 Guda gur tuwazo koonud kho'e o'st.

Dur muzummuti tukubboor.

Tukubboor mu-koon zeenhar ue pisur!
 Ki roze zu dust-ush dur-ae bu-sur.
 Tukubboor zu dana booqud na-pusund,
 Ghureeb ayud een manee uz hoshmund.
 Tukubboor booqud aduti jahil-an,
 Tukubboor nyayud zu sahib-dil-an.
 Tukubboor azazeel-ra khwar kurd,
 Bu-zindani lanut giriftar kurd.
 Kuse-ra ki aduti tukubboor booqud.
 Sur-ush poor ghoroor uz tusuwwoor booqud.
 Choo danee tukubboor chura me-koonee?
 Ugur me-koonee to khuta me-koonee.
 Tukubboor booqud mayue moodburee,
 Tukubboor booqud usli bud-guohuree.

در فضیلت علم

بني آدم از علم يابد کمال نه از حشمت و جاه و مال و منزل
چو شمع از بي علم بايد کداخت که بي علم نتوان خدا را شناخت
کسي را که شد در ازل بختيار طلب کردن علم کرد اختيار
خردمند باشد طلبکار علم که گرمست پيوسته بازار علم
طلب کردن علم شد بر تو فرض و گروا جب آيد پيش قطع ارض
ترا علم در دين و دنيا تمام که کار تو از علم گيرد نظام
مياموز جز علم کر عاقلي که بي علم بودن بود غافلي
برو دامن علم کير استوار که علمت رساند بدار القرار

دراستناع از صحبت جاهلان

دلا گر خردمندی و هوشيار مکن صحبت جاهلان اختيار
ز جاهل گريزنده چون تير باش نيا ميخته چون شکر و شیر باش
ترا ازدها گر بود يار غار از آن به که جاهل بود غکسار
اگر خصم جان تو عاقل بود به از دوستداری که جاهل بود
چو جاهل کسي در جهان خوار نيست که نادانتر از جاهلي کار نيست
ز جاهل حذر کردن اولي بود که اين ننگ دنيا و عقي بود
ز جاهل نياید جز افعال بد از و نشود کس جز اقوال بد
سر انجام جاهل جهنم بود که جاهل نکو اوقت کم بود
سر جاهلان بر سر دار بد که جاهل بخواري گرفتار بد

Dur fuzeeluti ilm.

Bune Adum uz ilm yabud kumal,
 Nu uz hushmut-o jah-o mal-o muhal.
 Choo shumæ uz pye ilm bayud goodakht,
 Ki be ilm nu-tuwan Khooda-ra shunakht.
 Kuse-ra ki shood dur uzul bukht-yar,
 Tulub kurduni ilm kurd ikhtee-ar.
 Khirudmund bashud tulub-gari ilm,
 Ki gurn'ust pywustu bazari ilm.
 Tulub kurduni ilm shood bur to furz,
 Wu-gur wajib ayud pesh qita urz.
 Toora ilm dur deen-o doonya tumam,
 Ki kari to uz ilm geerud nuzam.
 My-amoz jooz ilm gur aqil-ee,
 Ki be ilm boodun booqud ghafilee.
 Bu-ro, damuni ilm geer oostuwar,
 Ki ilm-ut rusanud bu-dar ool-qurar.

Dur imtina uz soohbuti jahil-an.

Dila! gur khirudmund-ee o hosheer,
 Mu-koon soohbuti jahil-an ikhtee-ar.
 Zu-jahil goorezindu choon teer bash,
 Ny-amekhtu choon shukkur-o sheer bash.
 Toora izhduha gur booqud yar-ghar,
 Uz az bih ki jahil booqud ghum-goosar.
 Ugur khusini jani to aqil booqud,
 Bih uz dost-dare ki jahil booqud.
 Choo jahil kuse dur juhar khwar n'eest,
 Ki nadan-tur uz jahilee kar n'eest.
 Zu jahil huzr kurdun uola booqud,
 Ku'een nungi dooya-o oqba booqud.
 Zu-jahil ny-ayud jooz ufali bud,
 Uz o nu-shoonood kus jooz uqwali bud.
 Sur-unjanni jahil juhunnum booqud,
 Ki jahil niko aqibut kum booqud.
 Suri jahilan bur suri dar bih,
 Ki jahil bu-khware giriftar bih.

در صفت عدل

چو ایزد ترا اینهمه کام داد چرا بر نیاری سرانجام داد
 چو عدل است پیرایه خسروی چرا عدل را دل نداری قوی
 ترا مملکت پایداری کند اگر معدلت دستیاری کند
 چو نوشیروان عدل کرد اختیار کنون نام نیکست زو یادگار
 جهانرا بانصافی آباد دار دل اهل انصافی را شاد دار
 ز تاثیر عدل است آرام ملک که از عدل حاصل شود کام ملک
 جهانرا به از عدل معمار نیست که بالاتر از معدلت کار نیست
 ترا زین به آخر چه حاصل بود که نامت شهنشاه عادل بود
 اگر خواهی از نیک بختی نشان در ظلم بندي بر اهل جهان
 رعایت دریغ از رعیت مدار مراد دل داد خواهان برار

در مذمت ظلم

خرابی زبیداد بیند جهان چو بستان خرم زباد خزان
 مده رخصت ظلم در هیچ حال که خورشید ملکت نیابد زوال
 کسی کانتش ظلم زد در جهان بر آورد از اهل عالم فغان
 ستم بر ضعیفان مسکین مکن که ظالم بدوزخ رود بی سخن
 ستم کش گر آهی بر آرد زدل زند سوز او شعله در آب و گل
 مکن بر ضعیفان بیچاره زور بسیندیش آخر ز تنگی گور
 بازار مظلوم مایل مباش زدود دل خلق غافل مباش
 مکن مردم آزاری ای تند رای که ناگه رسد بر توقیر خدای

Dur sifuti udl.

Choo Ezud toora een humu kam dad,
 Chura bur ny-aree sur-unjami dad?
 Choo udl ust peerayu, e khoosruvee,
 Chura udl-ra dil nu-daree quwwee?
 Toora mumlooqut pa, e-daree koonud,
 Ugur madulut dust-yaree koonud.
 Choo Nuosherwan udl kurd ikhtee, ar,
 Kunoon nami nek'ust uz o yad-gar.
 Juhan-ra b'insaf abad dar,
 Dili uhl insaf-ra shad dar.
 Zu taseeri udl ust arami moolk,
 Ki uz udl hasil shuwud kami moolk.
 Juhan-ra bih uz udl mi, amar n'eest,
 Ki bala-tur uz madulut kar n'eest.
 Toora z'een bih akhir chi hasil boowud?
 Ki nam-ut "Shuhin-shahi adil" boowud?
 Ugur khwahee uz nek-bukhtee nishan,
 Duri zoelm bundee bur uhli juhan.
 Ri, ayut duregh uz raeeyut mu-dar,
 Mooradi dili dad-khwah-an bur-ar.

Dur muzummuti zoelm.

Kharabee zu-be-dad beenud juhan,
 Choo boostani khoorrum zu-badi khizan.
 Mu-dih rookhsuti zoelm dur hech hal,
 Ki khoorshedi moolk-ut nu-yabud zuwal.
 Kuse k'atishi zoelm zud dur juhan,
 Bur-awurud uz uhli alum fighan.
 Situm bur zaefani miskeen mu-koon,
 Ki zalim bu-dozukh ruwud be-sukoon.
 Situm-kush gur ahe bur-arud zu-dil,
 Zunud sozi o shoo, alu dur ab-o-gil.
 Mu-koon bur zaefani be-charu zor,
 Bee-undesh akhir zu-tungee, e gor.
 B'azari muzloom majil mu-bash,
 Zu-doodi dili khulq ghafil mu-bash.
 Mu-koon murdoom azaree ue toondraee!
 Ki naguh rusud bur to gulhri Khoodaee.

در صفت قناعت

دلا گر قناعت بدست آوری در اقلیم راحت کنی سروری
 اگر تنگدستی ز سختی منال که پیش خردمند هیچست مال
 ندارد خردمند از فقر عار که باشد نبی را ز فقر افتخار
 غنی گر نباشی مکن اضطراب که سلطان نخواهد خراج از خراب
 غنی را زرو سیم آرایش است ولیکن فقر اندر آسایش است
 قناعت بهر حال اولی تر است قناعت کند هر که نیک اخترست
 ز نور قناعت بر افروز جان که روشن ز خورشید باشد جهان

در مذمت حرص

ایا مبتلا گشته در دام حرص شده مست لا یعقل از جام حرص
 مکن عمر ضایع بتحصیل مال که همنرخ کوهر نباشد سفال
 هر آنکس که در بند حرص افتاد دهد خرمن زندگانی بباد
 گرفتم که اموال قارون ترست همه نعمت ربع مسکون ترست
 چرا میکنی محنت از بهر مال که خواهد شدن نا گهان پایمال
 چرا دهی گدازی ز سودای زر چرا میکشی بار محنت چو خر
 چنان گشته صید بهر شکار که یادت نیاید ز روز شمار
 چنان عاشق روی زر گشته که شوریده احوال و سر گشته
 مبادا دل آن فرو مایه شاد که از بهر دنیا دهد دین بباد

Dur sifuti qunaʼat.

Dila ! gur qunaʼat bu-dust awuree,
 Dur iqleemi rahut koonee sur-wuree.
 Ugur tung-dust-ee zu-sukhtee mu-nal,
 Ki peshi khirud-mund hech-ust mal.
 Nu-darud khirud-mund uz fuqr ar ,
 Ki bashud Nubee-ra zu-fuqr iftikhar.
 Ghunee gur nu-bashee mu-koon iztirab,
 Ki Sooltan nu-khʼwahud khiraj uz khurab.
 Ghunee-ra zur-o seem arajish ust,
 Wu lekin fuqr undur asajish ust.
 Qunaʼat bu-hur hal uola-tur ust,
 Qunaʼat koonud hur-ki nek-ukhtur ust.
 Zu-noori qunaʼat hur-ufroz jan ,
 Ki ruoshun zu-khoorshed bashud juhan.

Dur muzummuti hirs.

Uya ! mubtila-gushtu dur dami hirs,
 Shoodu musti la-uql uz jami hirs.
 Mu-koon omr zajiʼu bu-tu/seeli mal ,
 Ki hum-nirkh guohur nu-bashud sifal.
 Hor-an-kus ki dur bundi hirs ooftad,
 Dihud khirmuni zindu-ganee bu-bad.
 Giriftum ki umwali Qaroon toora'st,
 Humu niʼamuti roobʼe muskoon toora'st,
 Chura me-koonee miʼnut uz buhri mal ,
 Ki khʼwahud shoodun uaguhan paʼ-mal ?
 Chura me-goodazee zu-suodaʼe zur ?
 Chura me-kushee bari miʼnut choo khur ?
 Choonan gushtu,ee syd buhri shikar ,
 Ki yad-ut ny-ayud zu-rozi shoomar.
 Choonan ashiq-rooʼe zur gushtu,ee,
 Ki shoreeduʼe uʼwal o sur gushtu,ee.
 Mubada dili az furo-mayu shad,
 Ki uz buhri doonya dihud deen bu-bad.

در صفت طاعت

کسي را که اقبال باشد غلام بود ميل خاطر بطاعت مدام
 نشايد سر از بندگي تافتن که دولت بطاعت توان يافتن
 سعادت زطاعت ميتر شود دل از نور طاعت منور شود
 اگر بندي از بهر طاعت ميان کشايد در دولت جاو دان
 زطاعت نه پيچد خردمند سر که بالاي طاعت نباشد هنر
 پرستنده آفريننده باش در ايوان طاعت نشيننده باش
 سر از جيب پرهيزگاري بر آر که جنت بود جاي پرهيزگار

در صفت عبادت

براي عبادت وضو تازه دار که فردا زآتش شوي رستگار
 نماز از سر صدق بر پايدار که حاصل کنی دولت پايدار
 زتقوي چراغ روان بر فروز که چون نيک بختان شوي نیکروز

در فضيلت شکر

زيادت کند شکر جاه و جلال زيادت کند شکر مال و منال
 اگر شکر حق تا بروز شمار گذاري نباشد يکي از هزار
 ولي گفتن شکر اولي تراست که اسلام را شکر از زيور است
 زشکر جهان آفرين سر مشاب که در باغ دين شکر و هست آب

Dur sifuti taʼut.

Kuse-ra ki iqbal bashud ghoolam ,
 Booʼud myli khatir bu-taʼut moodam.
 Nu shayud sur uz bundugee taftun ,
 Ki duolut bu-taʼut tuwan yaftun.
 Suʼadut zu-taʼut mooyussur shuwud ,
 Dil uz noori taʼut moonuwwur shuwud.
 Ugur bundee uz buhri taʼut meeʼan ,
 Kooshayud duri duoluti jaʼo-dan.
 Zu-taʼut nu pechud khirud-mund sur ,
 Ki balaeʼee taʼut nu-bashud hoonur.
 Puristinduʼe Afreenindu bash ,
 Dur eewani taʼut nusheenindu bash ,
 Sur uz juebi purhez-garee bur-ar ,
 Ki joonnut boowud jaʼeeʼe purhez-gar.

Dur sifuti ibadut.

Bur-aʼee ibadut wuzoo tazu dar ,
 Ki furdu zʼatish shuwee roostu-gar.
 Numaz uz suri sidq bur-paʼe dar ,
 Ki hasil koonee duoluti paʼe-dar.
 Zu-tuquwwee churaghi ruwan bur-furoz ,
 Ki choon nek-bukht-an shuwee nek-roz.

Dur fuzeeluti shookr.

Zeeʼad-ut koonud shookr jah-o julal ,
 Zeeʼad-ut koonud shookr mal-o munal.
 Ugur shookri Huqq ta bu-rozi shoomar
 Goozaree, nu-bashud yuke uz luzar.
 Wu-le gooftuni shookr uola-tur ust ,
 Ki islam-ra shookri O zewur ust.
 Zu shookri Juhan-afreen sur mu-tab ,
 Ki dur baghi deen shookri O hust ab.

در فضیلت صبر

ترا گر صبوري بود دست يار بدست آوري دولت پايدار
صبوري بود کار صاحب‌دلان صبوري بود پيشهٔ مقبلان
صبوري بهر حال اولي بود که در ضمن آن چند معني بود
صبوري کلید در آرزو است. کشايندهٔ کشور آرزو است

در صفت راستي

ولا گر کني راستي اختيار شود خالق دنيا ترا دوستدار
نه پيچد سراز راستي هوشمند که از راستي نام گردد بلند
ترا گر بود راستي در نهاد هزار آفرين بر نهاد تو باد
دم از راستي گرزي صبح وار ز تاريکي جهل گيري کنار
مزن دم بجز راستي زينهار که دارد فضیلت يمين بر يسار
به از راستي در جهان کار نيست که در گلبن راستي خار نيست
کسي را که ناراستي گشت کار کجا روز محشر بود رستگار
ز ناراستي نيست کاري بتر کز و نام نیکو شود بي ثمر

در مذمت کذب

کسي که گردد زبان دروغ چراغ دلش را نباشد فروغ
دروغ آدمي را کند بي وقار دروغ آدمي را کند شرمسار
دروغ اي برادر مگو زينهار که کاذب بود خوار و بي اعتبار
ز کذاب کيرد خردمند عار که او را نيارد کسي در شمار

Dur fuzeeluti subr.

Toora gur subooree booꝓud dust-yar,
 Bu-dust awuree duoluti paꝓe-dar.
 Subooree booꝓud kari saꝓib-dilan,
 Subooree booꝓud peshuꝓe mooꝓbil-an.
 Subooree bu-hur haꝓ uola booꝓud,
 Ki dur zimni o chund manee booꝓud.
 Subooree kuleedi duri arzoo ust,
 Kooshayinduꝓe kishwuri arzoo ust.

Dur sifuti rastee.

Dila! gur koonee rastee ikhteeꝓar,
 Shuwud khulqi doonya toora dost-dar.
 Nu-pechud sur uz rastee hosh-mund,
 Ki uz rastee nam gurdud boolund.
 Toora gur booꝓud rastee dur nihad,
 Huzar afreen bur nihadi to bad!
 Dum uz rastee gur zunee soobꝓ-war,
 Zu-tareekeeꝓe juhl geeree kinar.
 Mu-zun dum bu-jooꝓ rastee zeenhar,
 Ki darud fuzeelut yumeen bur-yusar,
 Bih uz rastee dur juhaꝓ kar nee'st,
 Ki dur goolbuni rastee khar nee'st.
 Kuse-ra ki na-rastee gusht kar,
 Kooja rozi muꝓshur booꝓud roost-gar?
 Zu-na-rastee nee'st kare butur,
 K'uz o nami neko shuwud be sumur.

Dur muzummuti kizb.

Kuse-ra ki gurdud zubani durogh,
 Churaghi dil-ra nu-bashud furogh.
 Durogh admeꝓe-ra koonud be-wuꝓar,
 Durogh admeꝓe-ra koonud shurm-sar.
 Durogh, uꝓe buradur! mu-go zeenhar,
 Ki kazib booꝓud khaꝓar o be iꝓatibar,
 Zu kuzzab geerud khirud-mund ar,
 Ki ora ny-arud kuse dur shoomar.

امردر مشاهده قضا و قدر

نکه کن برین کنبد زر نکار که سقفش بود بی ستون استوار
 سرا پوده چرخ کردند بیس در و شمعهای فروزنده بیس
 یکی پاسبان و یکی پادشاه یکی داد خواه و یکی تاج خواه
 یکی کامران و یکی مستمند یکی شادمان و یکی دردمند
 یکی تاجدار و یکی با جدار یکی سرفراز و یکی خاکسار
 یکی نا مراد و یکی کام کار یکی بی نوا و یکی مالدار
 یکی را عنا و یکی را غنا یکی را بقا و یکی را فنا
 یکی تندرست و یکی ناتوان یکی سال خورد و یکی نوجوان
 یکی در صواب و یکی در خطا یکی در دعا و یکی در دغا
 یکی نیک خاق و یکی تندخوی یکی بردبار و یکی جنگ جوی
 یکی در تنعم یکی در عذاب یکی در مشقت یکی کام یاب
 یکی در جهان جلالت امیر یکی در کمند حوادث اسیر
 یکی در گلستان راحت مقیم یکی در غم رنج و محنت ندیم
 یکی را برون رفت ز اندازه مال یکی در غم نان و خرج عیال
 یکرا شب و روز مصحف بدست یکی خفته در کنج میخانه مست
 یکی نیک کردار و نیک اعتقاد یکی غرق در بحر فسق و فساد
 یکی غازی و چابک و پهلوان یکی عاجز و سست و ترسیده جان
 ازین پس مکن تکیه بر روزگار که ناکه زجانت بر آرد دمار

Umr dur mooshahudue quza o qudr.

Niguh koon bur-*een* goombuzi zur-nigar,
 Ki suqf-ush booqud be sutoon oostuwar!
 Sura purdue churkh gurdindu been!
 Dur o shumā-ha-e furozindu been!
 Yuke pas-ban-o yuke Padshah;
 Yuke dad-khwah-o yuke taj-khwah;
 Yuke kamran-o yuke moostmund;
 Yuke shadman-o yuke durdmund;
 Yuke taj-dar-o yuke baj-dar;
 Yuke sur-furaz-o yuke khak-sar;
 Yuke na-moorad-o yuke kam-gar;
 Yuke be-nuwa-o yuke mal-dar;
 Yuke-ra īna-o yuke-ra ghuna;
 Yuke-ra buqa-o yuke-ra funa;
 Yuke tun-dooroot-o yuke na-tuwan;
 Yuke sal-khoord-o yuke nuo-juwan;
 Yuke dur suwab-o yuke dur khuta;
 Yuke dur doā-o yuke dur dugha;
 Yuke nek-khoolq-o yuke toond-kho;
 Yuke boord-bar-o yuke jung-kho;
 Yuke dur tunaqoom, yuke dur uzab;
 Yuke dur mooshuqqut, yuke kam-yab;
 Yuke dur juhani julalut umeer;
 Yuke dur kumundi huwadis useer;
 Yuke dur goolistani rahut mooqeem;
 Yuke dur ghumi runj-o miħnut nudeem;
 Yuke-ra biroon ruft z'undazu mal;
 Yuke dur ghumi nan-o khurji uyal;
 Yuke-ra shub-o-roz moos/huf bu-dust;
 Yuke khooftu dur koonji my-khanu must;
 Yuke nek-kirdar-o nek iʔtiqad;
 Yuke ghurq dur buhri fisq-o fusad;
 Yuke ghazee-o chabook-o puhulwan;
 Yuke ajiz-o soost-o turseedu-jan;
 Uz een pus mu-koon tukeen bur roz-gar,
 Ki naguh zu-jan-ut bur-arud dimar.

در امتناع از اعتماد بر غیر الهی

مکن تکیه بر ملک و جاه و حشم که پیش از تو بودست و بعد از تو هم
 مکن تکیه بر تخت فرمان دهی که ناکه چو فرمان رسد جان دهی
 مکن شادمانی بگنج و خدم که ناکه شود سر بسر کل العدم

در امتناع از بدی و بد کرداری

مکن بد که بد بینی ای یار نیک نمی روید از تخم بد یار نیک
 مکن شادمانی بجاه و جلال که بی خوف نقصان نباشد کمال

در بیان عدم ثبات حالات دنیا

بسا پادشاهان شوکت نشان بسا پهلوانان کشور ستان
 بسا تند کردان لشکر شکن بسا شیر مردان شمشیر زن
 بسا ماه رویان شمشاد قد بسا نازنینان خورشید خد
 بسا نام دار و بسا کام کار بسا سرو قد و بسا گل عذار
 که کردند پیراهن عمر چاک کشیدند سر در کریبان خاک
 چنان خرمن نام شان شد بباد که هرگز کسی زان نشانی نداد
 منه دل بر یمن کاخ خرم هوا که می بارد از آسمانش بلا
 ثباتی ندارد جهان ای پسر بغفلت مبرعم در وی بسر

تمام شد

Dur imtina uz iʼutimad bur ghueri flahee.
 Mu-koon tukeʼu bur moolk-o jah-o hushm ,
 Ki pesh uz to bood'ust-o bad uz to hum.
 Mu-koon tukeʼu bur tukhti furman-dihee,
 Ki naguh choo furman rusud jan dihee.
 Mu-koon shad-manee bu-gunj-o khudum,
 Ki naguh shuwud sur-bu-sur kooll ool udum.

Dur imtina uz budee o bud kirdaree.
 Mu-koon bud ki bud beenee, ue yari nek !
 Nu-me-royud uz tookhmi bud bari-nek.
 Mu-koon shadmanee bu-jah-o julal,
 Ki be khuofi nooqsan nu-bashud kumal.

Dur buyani udmi subati halati doonya.
 Busa Padshahani shuoqut-nishan ;
 Busa puhulwanani kishwur-sitan ;
 Busa toond-goordani lushkur-shikuu ;
 Busa sher-murdani shumsher-zun ;
 Busa mah-rooʼee-an shumshad-qud ;
 Busa nazneen-an khoodshad-khud ;
 Busa nam-dar-o busa kam-gar ;
 Busa surv-qud-o busa gool-izar,
 Ki kurdand puerahuni omr chak,
 Kusheedund sur dur girebani khak ;
 Choonan khirmiuni nam-ush-an shoood bu-bad ,
 Ki hurgiz kuse z'an nishanee nu-dad.
 Mu-nih dil bur-een kakli khoorrum huwa ,
 Ki me-barud uz asman-ush bula.
 Subate nu-darud juhan , ue pisur !
 Bu-ghusht mu-bur omr dur wy bu-sur.

Tumam shoood.

IN THE NAME OF THE MOST MERCIFUL GOD!

THE PUND-NAMU OF SHYKH SADEE,

(*Upon whom be mercy!*)

O BENEFICENT (God)! bestow pardon on our condition,
Who are captives in the toil of vanity.
We have none, excepting Thee (for our) defender ;
Thou art the all-sufficient forgiver of transgressors.
Preserve us from the road of sin;
Pardon our misdeeds, and instruct us in righteousness.
As long as the tongue preserves its place in the mouth,
The praise of *Moo*hummud will be grateful to the soul.
Friend of God! most illustrious Prophet !
Whose dignity reclineth on the empyrean throne.
When he bestrode the fleet *Booraq*, who encompasseth
the universe ,
He passed beyond the Courts of the cerulean palace.

ADDRESS TO THE SOUL.

Forty years of your precious life have elapsed,
And, (alas!) your disposition has not altered from the
state of childhood.
You have done all things through thoughtlessness and
vanity ;
Not an instant have you acted in conformity to righteousness.
Place not reliance upon perishable life ;
Think not yourself secure from the sport of fortune.

IN PRAISE OF BENEFICENCE.

Oh, my heart ! whosoever spreadeth the table of generosity,
 Becometh famous in the world of beneficence.
 Generosity will gain you renown in the universe ;
 Generosity will obtain you safety.
 'Than generosity, there is no action more excellent in the
 world ; Neither is any thing more popular.
 Generosity is the capital-stock of delight ;
 Generosity is the harvest of life.
 Invirogate the hearts of men by generosity ;
 Fill the world with the fame of your beneficence.
 At all times be stedfast in active goodness,
 Since the Creator of the soul is beneficent.

IN PRAISE OF LIBERALITY.

THE fortunate maketh choice of liberality,
 Because a man is rendered happy thereby.
 Be conqueror of the world through kindness and liberality :
 Be a prince in the region of favour and bounteousness.
 Liberality is the office of the righteous ;
 Liberality is the duty of the elect.
 Be no more without liberality, than you can help,
 That you may bear away the ball of excellence through
 munificence.
 Liberality is the elixir for (transmuting) the copper of
 defect ; Liberality is the remedy for all evils.

IN CENSURE OF PARSIMONY.

WAS the sphere to revolve conformably to the desire of
 the miser ; Was fortune to become his slave ;
 If in his hands were the treasures of Qaroon,
 And the whole inhabited world were subject unto him ;
 They would not give him such value that you should
 mention his name ; Neither if fortune entered into his service.
 Pay no respect to the riches of the miser ;
 Speak not of his wealth and possessions.
 The miser, although he be a monk on sea and on land,
 Shall not enjoy Paradise ;—so saith the tradition.
 Notwithstanding the miser be rich in possessions,
 Through his meanness, he suffers equal distress with
 the needy :
 The liberal enjoy the fruit of their riches.
 The parsimonious taste only the sorrow of silver and gold.

IN PRAISE OF HUMILITY.

OH my heart! if you make choice of humility,
 Mankind will be your friends.
 Humility augmenteth dignity,
 Like as the sun illumines the moon.
 Whosoever is humane, practises humility,
 Nothing adorns human beings like humanity.
 Humility will be the means of heightening your character;
 It will establish your seat in the sublime Paradise.
 Humility is the capital-stock of friendship,
 How exalted, then, is the dignity of friendship!
 Humility is the key of the gate of Paradise;
 It is the ornament of eminence and dignity.
 Whosoever accustometh himself to humility,
 Will derive benefit from his rank and station.
 Humility exalteth a man :
 Humility is the embroidery of Chiefs.
 Whosoever is exalted to the command of others,
 To experience humility from him, is very delightful.
 The truly wise man practises humility;
 The bough full of fruit, placeth its head upon the earth.
 Afflict not mankind by withholding humility,
 Since your neck is thereby exalted, like an uplifted sword.
 Humility is respectable in those of high estate,
 The beggar who is humble, acts only in his profession.

CENSURE OF ARROGANCE.

PRACTISE not arrogance, take care, oh my son!
 For, one day, by its hand, you may fall down headlong.
 Arrogance is disgustful to a wise man;
 It is wonderful how a wise man can be guilty of it.
 Arrogance is habitual to the ignorant;
 Arrogance cometh not from a righteous man.
 Arrogance ruined Uzazeel (or Satan);
 It confined him in the prison of malediction.
 Whosoever is addicted to arrogance,
 Hath his head filled with proud imaginations.
 Since you know what arrogance is, why are you guilty of it?
 If you practise it, you commit sin.
 Arrogance is the capital-stock of misfortune :
 Arrogance is the root of an evil disposition.

PRAISE OF KNOWLEDGE.

THE children of Adam attain perfection by knowledge,
Not through pomp or splendour, riches or possessions.
To gain knowledge, you should consume yourself like a
candle,

Since without it you cannot know God.
Whomsoever destiny hath rendered happy,
Maketh it his study to acquire knowledge.
The wise will seek after knowledge,
Since wisdom is ever in request.
The desire of knowledge is your duty ;
And, if necessary, you should travel in pursuit of it.
Knowledge will complete you for this world, and for the
next,

For thereby your actions are set in order.
If thou art wise, thou wilt study nothing else,
For to be without knowledge is to be inconsiderate.
Go, and hold fast the skirt of its robe,
That it may convey you to the permanent dwelling.

AGAINST ASSOCIATING WITH THE IGNORANT.

O my heart ! if thou art wise and prudent,
Choose not the society of the ignorant.
Fly from them like an arrow ;
Be not mixed with them like sugar and milk.
If you have a dragon for your companion in the cave,
It is better than to have an ignorant associate.
If your mortal enemy be wise,
He is preferable to an ignorant friend.
None are more despicable in the world than the ignorant,
Because no action is more unseemly than ignorance.
It is prudent to shun the company of the ignorant,
For from their society will result temporal and eternal
shame.

From the ignorant proceed only evil actions ;
No one will hear from them aught but bad words.
The end of the ignorant will be Hell ;
Their future state is never prosperous.
The heads of the ignorant best suit the top of the gallows,
For it is fitting they should be seized by disgrace.

PRAISE OF JUSTICE.

SINCE God hath granted you all your desires,
 Why produce you not the effects of justice?
 Since justice is the ornament of royalty,
 Why establish you not your heart thereby?
 Your kingdom will obtain permanency,
 If you take justice for your co-adjutor.
 Because Nousherwan made choice of justice,
 His good name is held in remembrance until now.
 Preserve the world in prosperity through justice;
 Make glad the hearts of the just.
 The peace of a kingdom is preserved by the impressions
 of justice,
 For its desires are obtained by the exercise thereof.
 The world has no architect superior to justice,
 Since no action is more elevated.
 What better end can you require for yourself,
 Than that you may be styled THE JUST KING?
 If you seek a monument of your good fortune,
 Shut the door of oppression on mankind;
 With-hold not favour from the peasant;
 Gratify the hearts of the suppliants for justice.

CENSURE OF OPPRESSION.

THE world suffers destruction from injustice,
 As a delightful garden, by the wind of autumn.
 Suffer not oppression in any case,
 That the sun of your empire may not decline.
 Whosoever inflames the world with the fire of tyranny,
 Draws out lamentations from mankind.
 Oppress not the poor and weak,
 For the tyrant goes to hell, without a word.
 If the oppressed sendeth out from his heart one sigh,
 The heat thereof will set in flames both sea and land.
 Oppress not the weak, who are incapable of making
 resistance;
 Think of the end, and of the punishment in the grave.
 Wish not to distress the oppressed;
 Sight not the smoke [the sighs] of the hearts of God's
 creatures;
 Exercise not severity and moroseness,
 For the vengeance of God will overtake thee unawares.

PRAISE OF CONTENTMENT.

On my heart! if thou acquirest contentment,
Thou wilt make thyself a monarch in the kingdom of
tranquillity.

If thou art indigent, account it not a hardship,
Since, in the opinion of the wise, wealth is of no con-
sideration.

The wise man reckoneth not poverty any dishonour,
Since poverty was the Prophet's glory.
If thou art not rich, be not disturbed;
Since the King will not exact tribute from the desolate.
Gold and silver are the ornament of a rich man;
But in poverty there is rest.
Contentment, in all estates, is most commendable;
Whosoever is fortunate, practises it.
Illuminate the soul by the light of contentment,
As the world is irradiated by the sun.

CENSURE OF AVARICE.

HAVE a care, ye who are entangled in the snare of co-
vetousness,

From being intoxicated, and deprived of reason, by the
cup of avarice.

Waste not life, in the acquisition of wealth,
Since earthen ware is not of equal value with jewels.
Whosoever falleth into the prison of avarice,
Giveth the harvest of life to the winds.

I admit that you possess the riches of Qaroon,
And that all the conveniences of the habitable world are
yours;

But why labour after riches,
Since they will suddenly perish?
Why destroy thyself, by thy madness after gold?
Wherefore dost thou carry the burthen of labour, like
the ass?

Thou art become like a wolf in quest of prey,
So that thy memory neglecteth the day of account.

Thou art so inflamed with the love of gold,
That thou art mad and distracted.

Let not the heart of that base-minded wretch rejoice,
Who, for this world, giveth futurity to the wind.

PRAISE OF OBEDIENCE TOWARDS GOD.

HE to whom good fortune is subservient,
 Hath his heart constantly inclined to obedience.
 It is not prudent to turn away the head from servitude,
 For wealth may be obtained through dutifulness.
 Happiness is attained by submission;
 The heart will be illuminated by the light thereof.
 If you gird up your loins to obedience,
 The door of eternal wealth will be opened.
 The wise man neglecteth not his duty towards God,
 Since no occupation is superior thereto.
 Be an adorer of the Creator;
 Take your seat in the portico of obedience;
 Raise thy head from the bosom of abstinence,
 For Paradise will be the habitation of the continent.

PRAISE OF DIVINE WORSHIP.

RENEW your ablutions, for devotion,
 That to-morrow you may be released from the fire.
 Be steadfast in prayer, thro' faith,
 That you may obtain unperishable riches.
 Through piety, supply the light of the fleeting lamp,
 That, like the fortunate, you may be blessed.

PRAISE OF THANKSGIVING TOWARDS GOD.

THANKSGIVING will increase your pomp and splendour;
 It will augment your wealth and possessions.
 If you render thanks unto God, until the day of account,
 You will not enumerate a thousandth part;
 Nevertheless it is most excellent to return thanks,
 Since the praise of him is the ornament of true religion.
 Neglect not thanksgiving to the Creator of the World,
 For the recital of his praise is the stream of the garden
 of religion.

PRAISE OF PATIENCE.

If you are aided by patience,
 You will acquire unperishable riches.
 Patience is the duty of the righteous;
 The religious turn not their head therefrom.
 Patience is excellent in all cases,
 For it may be comprehended in various senses.
 Patience is the key of the door of desire;
 It is the victor in the kingdom of desire.

PRAISE OF TRUTH.

Oh my heart ! if you make choice of truth,
 Mankind will be your friends.
 A wise man swerveth not from truth,
 For thereby a man becometh famous.
 If you have truth in your disposition,
 May a thousand encomiums attend on such a temper !
 If you breathe truth, like the true day-spring,
 You will separate yourself from the darkness of ignorance.
 Never utter any thing but truth,
 Seeing that the right hath more excellency than the left.
 There is nothing in the world preferable to truth,
 For, in the rose-bush of veracity, there is no thorn.
 He who acteth with falsehood,
 How shall he be acquitted in the day of judgment ?
 Nothing is more detrimental than falsehood,
 Since thereby a good name falls into disgrace.

CENSURE OF FALSEHOOD.

WHOSOEVER exerciseth a lying tongue,
 The lamp of his heart shall not have light.
 Falsehood dishonoureth a man;
 Falsehood maketh a man ashamed.
 Oh brother ! never utter a lie,
 For a liar is despicable, and without credit.
 The wise man shunneth the liar,
 Since nobody maketh any account of him.

REFLECTIONS ON FATE AND DESTINY.

BEHOLD this dome, fretted with gold,
 Whose roof is strong without pillars!
 Behold the pavilion of the revolving sphere!
 Behold the bright candles which are placed therein!
 One is a watchman, another a king;
 One imploring justice, and another coveting a crown;
 One gratified, and another wishing;
 One merry, and another sad;
 One a king, and another a subject; [i. e. One wearing a
 crown, and another paying tribute;]
 One elevated, and another humbled;
 One disappointed, and another blessed;
 One poor, and another rich;
 One in penury, and another in affluence;
 One existing, and another perishing;
 One healthy, and another weak;
 One in old age, and another in youth;
 One in righteousness, and another in sin;
 One in imploration, and another in war;
 One humane, and another morose;
 One submissive, and another seeking strife;
 One in enjoyment, and another in torment;
 One in adversity, and another in prosperity;
 One a prince in the world of grandeur,
 Another imprisoned in the toil of misfortune;
 One dwelling in the garden of tranquillity,
 Another intimate with sorrow, difficulty, and labour;
 One possessing wealth beyond account,
 Another sorrowing for bread, and necessities for his
 family;
 One day and night with the Qooran in his hand;
 Another sleeping in the corner of a tavern intoxicated :
 One of good works, and good faith,
 Another immersed in the ocean of obscenity and impiety;
 One a warrior, alert, and athletic;
 Another tardy, languid, and afraid of losing his life :
 Therefore, place not reliance upon fortune,
 For suddenly thy life shall be brought to an end.

WARNING NOT TO HAVE ANY RELIANCE BUT UPON GOD.

PLACE not reliance upon kingdoms, pomp, and troops ;
Since they were before thee , and will remain after thee.
Place not reliance upon the throne of empire ;
Since , unawares, when the mandate arriveth , thou must
resign thy life.
Rejoice not in wealth and retinue ;
For, suddenly, from beginning to end , they shall vanish.

WARNING AGAINST EVIL INTENTIONS AND ACTIONS.

COMMIT not evil, lest you experience the same ; oh my good
friend !
Good fruit groweth not from bad seed.
Delight not in pomp and splendour ,
Since there is nothing perfect, of which we may not fear
a decrease.

REFLECTIONS ON THE INSTABILITY OF WORLDLY GOODS.

MANY kings, of memorable reigns ;
Many heroes , conquerors of nations ;
Many mighty warriors , subduers of armies ;
Many lion-like men , smiters with the sword ;
Many with faces fair as the moon , and forms like the
box-tree ;
Many delicate ones, with countenances like the sun ;
Many famous, and many successful ;
Many in shape like the cyprus , and many with rosy
cheeks ,
Who have torn the garments of life ,
And have convered their heads in the bosom of the earth :
In such wise hath the harvest of their names vanished ;
That no one could discover even a vestige of them.
Fix not the heart upon this mansion of pleasant breezes ,
For its sky rains down calamity.
Tu world, oh my son ! possesses not stability ,
Pass not thy life , negligently , therein.

FINIS.

TITLES OF LETTERS ACCORDING TO THE RELATIVE SITUATIONS OF MEN.

از پادشاه بتابعان

Uz Padshah bu-tabāan.

FROM SOVEREIGNS TO THEIR SUBJECTS. منشور Furman. Munshoor. پروانه Purwanu. نشان Nishan. ختاب Khitab. توقيع Tuoqeeu. يوليغ Yurleegh.

از شاهزاده بتابعان

Uz Shah-zadu bu tabāan.

FROM KING'S SONS TO THEIRS DEPENDENTS. نشان Misal. نشان Nishan.

از اکابر و اشراف و اهالي بهردان فرود

Uz ukabir o ushraf o uhalec bu-murdoomani furod.

FROM SUPERIORS TO INFERIORS. ملاطفه Mooraquu. مراقده Moofawuzu. ملاطفه Moolutufu. مفوضه Moosawuzu. مشرفه Mooshurufu.

ار وزرا و امرا بهردم فرود

Uz oozura o oomura bu-murdoomi furod.

FROM MINISTERS OF STATE TO INFERIORS. پروانه Purwanu. شقه Shooqu. عنایت نامه Inayut-namu. نوازش نامه Nuwazishnamu.

از مردم مساري المرتبه بيکديگر

Uz murdoomi moosawee ool-murtubu bu-yuk-deegur.

BETWEEN EQUALS. خط khut. مکتوب muktoob. صحيفه suhcefu. نامه namu. ملاطفه moolatufu. رقيه ruqenu. نهيته numeequ. رقه moofawuzu. مکاتبه mookatubu. مراسله moorasulu. رقه rooquu, a small note.

از خوردان بسزرگان

Uz khoordan bu-boozoorgan.

FROM INFERIORS TO SUPERIORS. عريضه Urz-dasht. عرضي Urzee. عرضي Ureezu.

سرنامۀ فرامین و شقجات و پروانجات و غیره

SURNAMU'E FURAMEEN O SHOOQUJAT O PURWANUJAT
WU-GHYRU.

SUPERSCRPTIONS OF FURMANS, LETTERS, ETC.

رکن السلطنت العظمی اعتضاد الخلفۃ الکبری مقرب الحضرت
السلطانیہ موتمن الدوالۃ الخاقانیہ یار وفادار مدار المہام
بعنایات شاہنشاہی مفتخر و مباهی بودہ بداند

Rookn oos sultunut ool-uzmee, iatizad ool Khilafut ool-kiburee,
moorukkub ool-Huzrut oos-sultancee, moowuttumin ood-duwalut
ool-khaqanee, yari wufa-dar, mudar ool-mooham, b'inaayati
shahinshahee mooftukhur o moobahee boodu, bi-danund.

*To the pillar of the sublime government, the strength of the
arm of the grand khilafut, the near attendant in the royal court,
the confidential servant of the imperial state, the faithful friend, the
the center of momentous concerns, exalted and distinguished
by royal favour—be it known.*

اعتضاد خلافت و فرمانروائی زور بازوی شہامت و کشور کشی
رکن السلطنتہ العلیہ معتمد الخلفۃ البہیہ مقدمتہ الجیسر
امیر الامرا فلان مورد مراحم شاہنشاہی و مطرح انظار مثل
اللہی باشند

Iatizadi khilafut o furman-ruwace, zori bazooe shuhamut o
kiswur-kooshaee, rookn oos-sultunut ool-alee, moowuttumud ool-
khilafut ool-buhee, mooquddumut ool-jysh, umeer ool-oomura
oolan, mourdi murahimi shahinshahee, o mutruhi inzari zilli
Ilahee, bashund.

*The mighty hand of auspicious government, the strength of the
arm of valour and conquest, the pillar of the sublime kingdom, the
trusty servant of the resplendent state, the advanced guard, Umeer ool
oomru, such an one, the object of the views of the shadow of God*

حشمت و امارت مرتباً ابهت و بسالت منزلت مرید خاس
فدای زی الاختصاص فلان بعنایات بیغایات مفتخر و مستبشر
بوده بدانند

Hushmut o imarut murtubut, ubuhut o bisalut munzulut, mooreedi khas, fida'ee zec ool-ikhtisas, foolan, b'inayat be-ghayat moostukhur o moostubushur boodu — bi-danund.

To him of grand and noble rank, of splendid and valiant degree; the royal disciple, the special devoted servant, such an one, exalted and delighted with boundless favours—be it known.

رفعت پناه شوکت و بسالت دستگاه زبده نوینان عقیدت آئین
قدوه فدویان اخلاص کزین فلان معلوم نماید

Rufat-punah, shuokut o bisalut-dust-gah, zoobdu'e nuweenani uqeedut-aeen, qudwu'e fidwee-ani ikhlas-goozeen, foolan, — maloom numayud.

To the asylum of exaltation, the support of pomp and valour, the cream of nobles of faithful conduct, guide of the sincerely devoted servants, such an one—be it known.

رفعت و امارت پناه شوکت و بسالت دستگاه فلان بهزید
تفضلات خاقانی معزز و مباهی بوده بداند

Rufat o imarut-punah, shuokut o bisalut-dust-gah, foolan, bu-muzceedi tufuzulati khaqanee moo'uzzuz o moobahee boodu, bi-danund.

To the asylum of exaltation and nobility, the support of magnificence and valour, such an one, may he be dignified with an increase of royal distinctions! — be it known.

لائق العنايات والاحسان فلان مورد مراحم والا باشند
 Laiq ool-inayat wil-ihsan, foolan, muoridi murahimi walla
 bashund.

*Such an one, meriting assistance and kindness, may the sublime
 favour descend upon him !*

واجب الرعايت والانعام فلان مطرح انظار خاقاني باشند
 Wajib ool-ra'ayut wil-inam, foolan, mutruhi inzari khaqanee
 bashund.

*Such an one, deserving rewards and largesses, may he be the
 object of royal consideration !*

سلالة السادات العظام اسوة الكبر الفخام سيد فلان
 Sulalut oos-sadat ool-uzam, usoot ool-koobura, e ool-fukham,
 sy,yid foolan.

*Of the stock of great Sy'yids, the guide of the greatest among the
 great, Sy'yid such an one.*

خان اتحاد نشان سمو القدر رفيع المكان فلان
 Khan itihad-nishan, sunoo ool-quadr, rufee, u ool-mukan, foolan.
*Khan. such an one, the emblem of friendship, of sublime rank,
 and exalted station.*

كفايت پناه دولتخواه بلا اشتباه فلان
 Kifayut-punah, duolut-khwah billa ishtibah, foolan.

The asylum of economy, indubitable well-wisher, such an one.

شريعته پناه فضائل و کمالات دستگاه قاضي فلان
 Shuy'eat-punah, fuza'il o kumalat dust-gah, Qazee foolan.

*The asylum of the law, the power of excellencies and perfec-
 tions, Qazee such an one.*

عزت آثار صداقت نثار فلان
 Izzut-asar, sidaqut-shiqar, foolan.

The emblem of preciousness, arrayed in truth, such an one.

شجاعت شعار تهور نثار فلان

Shoojaat-shi-ar, tuhuwwoor-nisar, foolan.

Adorned with valour, the emblem of mighty prowess, such an one.

چودھریان و قانون گویان و مقدمان و مزارعان پرگنہ فلان
سرکار فلان مضاف صوبہ فلان معلوم نمایند

*Chuod,hree-an o Qanoon-goyan o mooqudduman o muzaru-
ani purgunu-e foolan, surkari foolan, moozali soobu-e foolan,
maloom numayund.*

*To the Chuod,hurees, Qanoon-gos, Mooquddums, and husbandmen
of such a Purganu, in such a Surkar, dependant on such a Soobu,
—be it known.*

سرنامہ عرایض و مکتوبات

SURNAMU-E URAIZ O MUKTOOBAT.

ADDRESSES OF PETITIONS AND LETTERS.

بحضور سلطنت ظہور خاقان سلیمان شان جہان مرار فلک
اقتدار بگذرانند

*Bu-Hoozoori sultunut-zuhoor, Khaqani Soolyman-shan, Juhan-
mudar, Fuluk-iqtidar, bu-goozurauund.*

*Let them convey to the presence of glorious empire, the Sooltan,
in pomp like Solomon, the centre of the universe, powerful as
the heavens.*

بساط بوسان درگاہ آسمان جاہ از نظر کیمیا اثر حضرت شاہنشاہ
عالم پناہ بگذرانند

*Bisat-bosani Durgahi asman-jah, uz nuzuri keemeqa-usuri
Buzrut, Shahinshah, aluni-punah, bu-goozuranund.*

*Let those who kiss the carpet of the palace (in pomp like heaven),
convey this letter to his Majesty, whose sight is as creative as
alchemy, king of Kings, the asylum of the world.*

بحضرت با رفعت کامروای عالیمان فیاض زمان وزیر جهان
دستگیر ادام الله اقباله بگذرد

Bu-Huzruti ba-rufut, kam-ruwāḡee alumeḡan, fīyayzi zaman, Wuzeer, juhan-dustgeer, udam Ullah iqbal-uhoo, bu-goozurud.

To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the Wuzeer, protector of the universe,—may the Almighty perpetuate his good fortune!

بخدمت نوابصاحب والاشان مکرم قدردان زید لطفه
مشرف شواد

Bu-khidmuti Nuwwab sahib, wala-shan, mookurruḡ, qudrdan, zed loof-uhoo! mooshurruḡ shuwad.

May this letter be dignified in the presence of Nuwwab Sahib, of exalted pomp, the respectable, the discriminator of ranks—may his power increase!

بعالیخدمت نوابصاحب فیضرسان نوازش فرمای د. زمندان
زاد مجده معزز باد

B'alee-l khidmuti Nuwwab sahib, fīz-rusan, nuwazish-furmaḡee nyazmuḡ-ani zad mujdu, mooḡuzzuz bad.

To the sublime presence of Nuwwab Sahib, diffuser of benefits, condescending to the prayers of his supplicants,

بکرامی مطالعه نوابصاحب مشفق مهربان کرمفرمای مخلصان
سلیم الله تعالی موصول باد

Bu-kurameḡe mootalḡee Nuwwab sahib, mooshfiḡi mihr-ban, kurruḡ-furmaḡee mookhlis-an, soolmuḡ Ullah ḡala! muosool bad.

Let it be conveyed to the mighty perusal of Nuwwab Sahib, the kind commiserator, bounteous to his friends—may the Almighty preserve him in power!

بمطالعه شریف شاه صاحب حقایق و معارف آگاه دام برکاته
رسانند

Bu-mootaluq shureef, Shah Sahib, huqaqiq o mooarif-agah,
dam burukat-ulhoo! rusanund.

*Let them convey this to the perusal of his excellency Shah
sahib, conversant in realities and mysteries — may blessings
constantly attend him!*

بسامی مطالعه مولوی صاحب بسیار مهربان سله الله تعالی
دریاد

Bu-samee mootaluq Muolwee sahib, biseeqar mihr-ban, sulmut
Ullah tuqala! dur-ayud.

*Let it come to the mighty perusal of the very affable Muolwee
Sahib — may the Almighty preserve him in tranquillity!*

بمطالعه فضیلت و کمالات دستگاه مولوی فلان سله الله
تعالی برسد

Bu-mootaluq fuzeelut o kumalat-dustgah, iMuolwee foolan,
sulmut Ullah tuqala! bi-rusud.

*Let it come to the perusal of the support of excellencies, Muolwee
such an one — may the Almighty keep him in safety!*

عزیز القدر منشی فلان حفظه الله تعالی

Uzeez ool-qudr Moonshee foolan, hifz-hoo Ullah tuqala!

*To the respectable Moonshee such an one — may the Almighty
protect him!*

زبدۃ الاقران دیوان فلان بعافیت باشند

Zoobdu ool-uqran, Deewan foolan, b'afee,ut bashund!

*The cream of his cotemporaries, Deewan such an one — health
attend him!*

در مرشد آباد محله میرپور متصل حویلی راجه لعل چند
بشینخ عبد الله رسانند

Dur Moorshid-abad, muhullu Meerpoor, mootussuli zuwelee,
Raju Lal-chund, a shyk Ubd oollah, rusanund.

*Let them send this to Shykh Ubd-oollah, at Moorshid-abad, in the
quarter called Meerpoor, adjoining to the house of Raju Lal-Chund.*

در مغل پوره شاه جهان آباد قریب مدرسه بخدمت شریف
فلان رسانند

Dur Mooghul-pooru Shah-juhan-abad, qureebi mudrusu, bu-
khidmuti shureefi foolan, rusanund.

*In Mooghul-pooru, in the city of Shah-juhan-abad, near the
college, let it be delivered to the ennobled presence of such an one.*

—

غریب پرور سلامت

مسمی رام داس مبلغ یکہزار روپیہ قرض
سودی بحساب فی صد یگروپیہ سود ہرماہ از داد خواہ گرفته
وعدہ ادای ان یکسال کردہ تمسک آن نوشتہ دادہ است
وبا آنکہ وعدہ منقضي شد و داد خواہ چدین بار از و مبلغ
خواستہ نہیدد و بتاویل و تسویل اوقات میگذرانند بناران
بدار العدالت استغاثہ میکنم و امیدوارم کہ بمطلت خود رسم
عرضی فدوی کشن داس

شرح حکم رام داس را بدار العدالت حاضر سازند
دستک

باسم رام داس آنکہ

کشن داس در دار العدالت حاضر شدہ عرضی داد کہ دین خود
از و میخواد و ایفای آن نمیکنند باید کہ بمجرد ملاحظہ دستک
خود را حاضر دار العدالت سازند دعوی او را پاسخ دہد تاحق
بہرگز قرار گیرد تحریر شانزدهم ربیع الاول سنہ ۱۲۰۸ ہجری
غریب پرور سلامت

مسمی عبد اللہ از راہ شرارت پیشکی و تہرد اندیشکی پسر
داد خواہ را آنقدر بہشت و آرنج و کتک زدہ کہ جسم او ورم
نمودہ بنابران مستغیث شدہ ام امید کہ بداد خود بروسم.

عرضی فدوی عبد الرحمن

شرح حکم عبد اللہ را بمحکمہ طلب کنندہ
دستک

باسم عبد اللہ آنکہ عبد الرحمن بمحکمہ علیہ حاضر شدہ
استغاثہ جرمی کہ از و بر پسر مشارالہ رفتہ نمودہ است باید کہ
بہ مجرد دریافت مضمون دستک خود را بدار القضاہ رسان
و جواب گوید تا فصل مطابق شریعت غرا بعمل آید
تحریر نوزدهم جہادی الاولی سنہ ۱۲۱۹ ہجری

GHUREEB-PURWUR SULAMUT!

Moosumma Ram-das mublughî yuk huzar roopeeû quroz soodee, bu-*hisabi* fee sud yuk roopeeû soodi hur-mah uz dad-khwah giriftu, waduê udae an yuk sal kurdu, tumus-sooki an nuwishtu dadu ust. O ba anki waduê moonquzee shood, o dad-khwah chundeen bar uz o mublugh khawastu mu-medulhud, o bu-taweel o tusweel uoqat me-goozuranud. Bunaburi an bu-dar ool-udalut istighasu me-koonum, o oom-med-war-um ki bu-mutlubi khood rusum.

Urzee, fidwee Kishun Das.

(Shurh hookm.) Ram-das-ra bu-dar ool-udalut hazir sazuud.

DUSTUK.

B'Imi Ram Das anki,

Kishun Das dur dar-ool-udalut hazir shoodu urzee dad ki dyni khood uz o me-khwahud, o eefae an nu-me-koonud; bayud ki bu-moojurrudi moolahuzuê Dustuk khood-ra haziri dar-ool-udalut sazud; o waduê o pasukh dihud ta huqq bu-murkuz iqrar geerud. Tu/reeri shanz-duhoom rubeeû ool-uwuwul sunu 1218 Hijree.

GHUREEB-PURWUR SULAMUT!

Moosumma Ubd-oollah, uz rahi shurarut-peshgee o tumarrood-undeshgee, pisuri dad-khwah-ra an qudr bu-moosht o arauj o kootuk zudu, ki jismi o wurim numoodu. Bunaburi an moostughees shoodu um. Oommed-war ki bu-dadi khood bi-rusum.

Urzee, fidvee Ubd-oorru/mun.

(Shurh hookm.) Ubd-oollah-ra bu-mu/hkumu tulub koonund.

DUSTUK.

B'Ismi Ubd-oollah anki,

Ubd-oor-ru/mun bu-mu/hkumuê aleeû hazir shoodu, istighasuê joorme ki uz o bar pisuri moosharooleh ruftu mu-moodu ust; bayud ki, bu-moojurrudi dur-yafti muzinooni dustuk, khood-ra bu-dar ool-qooza rusanud, o juwab goyud, ta fusl mootabuqi shurceûi ghura bu-ummul ayud. Tu/reeri noz-duhoom jumadee ool-uwuwulee, sunu 1219 Hijree.

خط حاضر ضامی

منکه عبد الله ابن عبد الرحمن بن عبد الرحيم ساکن آره ام
 در باب معامله صد روپيه سكه رايج الوقت بابت خراج زمين
 صد بيگه جريبي که برزمه مسي عبد الرؤف بن عبد الوهاب
 بن عبد الرزاق از ان سيد نور الحسن خان عامل سرکار شاه
 آباد است کفيل بنفس عبد الرؤف مذکور بامر مشاراليه شدم
 که هرگاه سيد نور الحسن خان مکفول له بنفس عبد الرؤف مکفول
 بنفسه را از من کفيل طلب نهايد من کفيل بنفس اورا بسيد
 نور الحسن خان مکفول له تسليم نهايم کفاله صحيحه لازمه
 لهذا اين کفالت نامه بنفس نوشته دادم که حجت باشد
 تحرير هفتم ربيع الاخر سنه ۱۲۰۳ هجري

خط مال ضامی

منکه کشن داس بن رام داس بن شبو داس ساکن کلکته ام
 در باب معامله هزار روپيه رايج الوقت بابت قيمت پارچه
 مختلف الجنس که برزمه مسي کشور چند ابن اودي چند
 بن رام چند از کشميري مل سوداگر است کفيل بهال مذکور
 بامر کشور چند مسطور شدم که هرگاه کشميري مل مکفول له
 مال مکفول عنه را از من کفيل طلب نهايد آنرا بکشميري مل
 مکفول له تسليم نهايم ضامنا صحيحا جايزا بنابر ان اين
 کفالت نامه بهال نوشته دادم که سند باشد
 تحرير نهم جهادي الاخره سنه ۱۲۱۵ هجري

KHUTTI HAZIR-ZAMINEE.

Munki *Ubd-oollah*, ibn *Ubdoor-ruhmun*, bin *Ubdoorruheem*, sakini Aru um.

Dur babi *moqamulue* sud roopeeue sikkue rajj ool-wuqt, babuti khiraji zumeen sud beeghuue jureebie ki bur zimue moosumma *ubd oorroof*, bin *ubd-ool-wuhab*, bin *ubd-oorru-zaq* uz ani syiid Noor-ool Husn khan, amili surkari shah-abad ust, kufeel bu-nufsi *ubd-oor-roofi* muzkoor b'umur mooshar-oolah shoodum, ki hurgah syiid Noor ool-husn khan mukfool le nufsi *ubdoorroofi* mukfool bu nufsu-ra uz mun kufeel tulub numayud mun kufeeli nufsi ora bu-syyid Noorool-Husn khan mukfool ule tusleem numayum kufalue *suheehue* lazimutue luhaza een kufalut-namu bu-nufs nuwishu dadu um, ki *hojjut* bashud.

Tu/reeri huftoomi Rubeeu ool-akhir sunu 1213 Hijree.

KHUTTI MAL-ZAMINEE.

Mon ki Kishun Das, bin Ram Das, bin Sheo Das, sakini Kulkutta um.

Dur babi *moqamulue* huzar roopeeu sikkue rajj ool-wuqt babuti qeemuti parchue *mookhtuluf* ool-jins ki bur zimue moosumma Kishwur chund, ibin Uode chund, bin Ram chund, uz ani Kushmeeree mul suodagur ust, Kufeel bu-mali muzkoor b'umri Kishwur chund mustoor shoodum, ki hurga Kushmeeree mul mukfeel-ule mali mukfool unu-ra uz mun kufeel tulub numayud an-ra bu-Kushmeeree mul mukfool-ule tusleem numayum. Zumana *suheeha* jaija bu-naburi an een kufalut-namu bu-mal nuwishu dadum, ki sunud bashud.

Tu/reer nuhoon jumadee ool uktru, sunu 1215 Hijree.

TO THE CHERISHER OF THE POOR, HEALTH!

A person named Ram-Das, having borrowed and received of this petitioner the sum of one thousand roopees, on interest, at the rate of one per cent. per mensem, for the term of one year, and for the payment thereof at the expiration of one year, hath written and delivered a bond for the same; and although the period of the agreement is expired, and your petitioner has repeatedly demanded of him the money, he does not pay, but uses delays and falsehood: wherefore I prefer my complaint to the court of Judicature, and hope to obtain my suit.

The Petition of the devoted servant Kishun Das.

(Form of the order).

Let them produce Ram-das in the court of Judicature.

DUSTUK.

TO RAM-DAS, TO WIT,

Kishun-das, having appeared in the Court of Judicature, delivered a petition, setting forth, that he wants payment of his debt, and that you do not discharge it; it is required, that, immediately on perusal of this summons, you do repair to the Court of Judicature, and answer to the demand that Justice may be administered.

Written the 16th. of Rubeeu ool-uwul, A. H. 1209.

TO THE CHERISHER OF THE POOR, SAFETY!

A person named Ubd-oollah from an evil and oppressive disposition, has beaten your petitioner's son to such a degree, with fist, elbows, and a bludgeon, that his body is swelled; in consequence whereof I prefer my complaint in hopes of obtaining justice.

The Petition of the devoted servant Ubd-oor-ruhmun.

(Form of the Order).

Let them cite udb-oollah before the Court of Judicature.

DUSTUK.

TO UBD OOLLAH, AS FOLLOWS;

Ubd-oor-ruhmun, having appeared at the supreme Tribunal, has set forth his complaint of the violence committed by you, on the Plaintiff's son; it is required, that, immediately on comprehending the contents of this summons, yourself do repair to the Court of Judicature, and give answer, in order that judgment may be passed conformably to the resplendent law.

Written the 19th. of Jumad-ool-uwul, A. H. 1209.

A BOND OF PERSONAL BAIL.

I, *Ubd-oollah*, son of *Ubd-oor-ru/mun*, son of *Ubd-oor-ru-keem*, inhabitant of *Aru*, in the matter of one hundred roopees, sikku currency, for the revenue of one hundred measured beeghus of land, in charge of one named *Ubd-oor-Ra,ooof*, son of *Ubd-ool-wuhab*, son of *Ubd-oor-Ruzaq*, and on account of *Syyid Noor-ool-Husn khan*, *Amil* of *surkar shah-abad*, am personal bail for *Ubd-oor-Ra,ooof* aforesaid, at his own desire; so that whenever *Noor-ool-Husn khan*, above named, shall require of me the body of *Ubd-ool-Ra,ooof*, I will deliver him up to the same. The bail is legal and binding : wherefore I have written and delivered this bond of personal bail, that it may serve for evidence.

Written the 7th. *Rubee, u ool-akhir*, A. H. 1200.

SECURITY BOND IN THE SUM.

I, *Kishun-das*, inhabitant of *Calcutta*, concerning the business of one thousand sikka roopees, current coin, being the price of cloths of different kinds, in charge of one named *Kishun-chund*, son of *Uodee-chund*, son of *Ram-chund*, and which are the property of *Kushmeeree Mul*, merchant, am security in the aforesaid value, at the desire of the above-mentioned *Kishun-chund*, and whenever the aforesaid *Kushmeeree Mul* shall require the sum from me the security, I will pay it to him. The security is just and legal : wherefore I have executed and delivered this security bond as my deed.

Written the 9th. of *Jumadee ool-akhir*, A. H. 1205.

An Ode from Khaqanee.

Translated by JONATHAN SCOTT, Esq.

فل رخا سمن برا سروروان کیستی سنگدلا ستمکرا آفت جان کیستی
 بروقد تو دیده ام آه الف کشیده ام فرکس دیده ام روح روان کیستی
 ز چمن که رسته نرگس سربسته قدر شکر سکسته غنچه دهان کیستی
 ام نهاده بروی مست زباده میروی شت گشاده بروی سخت کمان کیستی
 بروی تو چو ماه نو برده زماه نو گرو آفت جان من شنو فتنه جان کیستی
 خاقانی غلام تو مست شده ز جام تو جان بدهم بنام تو روح روان کیستی

Lal-rookha, sumun-bura, surv-ruwan, keestee?
 Sung-dila, situm-gura, afuti jan, keestee?
 Surv-qudi to deedu um, ali ulif kusheedu um;
 Nurgis deedu um; rook-ruwan! keestee?
 Uz chumun ki roostu,e nurgis sur bustu,
 Qudri shukkur shikustu. Ghoonchu,e duhan! keestee?
 Dam-nihadu bu-ruwee; must zu-badu me-ruwee;
 Shust-gooshadu bu-ruwee; sukhi-kuman, keestee?
 Ulroo,e to, choo mahi nuo, boordu zu-mahi nuo giro :
 Afuti jani mun shoono, fitnu,e jan! keestee?
 Khaqanee ghoolami to must shoodu zu-jami to;
 Jan bi-dihum bu-nami to; rooki ruwan! keestee?

*O! Ruby face, jasmine bosom, waving cypress, who art thou?
 Flinty heart, cruel tyrant, life destroyer, who art thou?
 I have seen thy cypress-like stature; I have heaved a deep sigh;
 I have seen thy narcissus' eyes; O! inspirer of souls, who art thou?*

*From the walks of the garden, bordered with hyacinth, The sweet-
 ness of the sugar-cane is excluded. O! rose-lud-tipped, who art thou?
 You walk spreading snares; you move flushed with wine;
 You go taking aim; what fatal bow art thou?
 Thy eye-brow, like the new moon, has robbed the full of her
 splendour: Attend, Oh! torment of life, what torturer art thou?
 Khaqani, thy slave, is intoxicated with the wine of thy beauty.
 I could sacrifice life for thy name. What animating soul art thou?*

From the Boostan of Shykh Sadee.

Translated by Sir W. JONES.

شنید که در وقت نزع روان بهرمز چنین گفت نه شبروان
 که خاطر نگهدار درویش باش نه دربند آسایش
 نیاساید اندر دیار تو کس چو آسایش خویش خواهی و بر
 نیاید بنزدیک دانا پسند شبان خفته و گرگ درگوسفند
 برو پاس درویش محتاج دار که شاه از رعیت بود تاجدار
 رعیت چو بیخست و سلطان درخت درخت ای پسر باشد از بیخ سخت

Shooneedum ki dur wuqti nuzu-ruwan,
 Bu-Hoormuz chooneen gooft Nuosherwan;
 Ki " khatir niguh dari-durwesh bash,
 Nu dur bundi asayishi khawesh bash.
 Ny-asayud undur dy-yari to kus,
 Choo asayishi khawesh khahee-o bus.
 Ny-ayud bu-nuzdeeki dana pusund,
 Shooban khoofu-o goorg dur gosfund.
 Bu-ro, pasi durwesh moohtaj dar,
 Ki Shah uz ru'eeyut boo'ud taj-dar;
 Ru'eeyut choo bekh-ust o Sooltan durukht,
 Durukht, u'e pisur! bashud uz bekh sukh.

*I have heard that king Nuosherwan, just before his death,
 Spoke thus to his son Hoormuz :*

*Be a guardian, my son, to the poor and helpless;
 And be not confined in the chains of thy own indolence.*

*No one can be at ease in thy dominion;
 While thou seekest only thy private rest, and savest, It is enough.*

*A wise man will not approve the shepherd,
 Who sleeps while the wolf is in the fold.*

*Go, my son, protect thy weak and indigent people;
 Since through them is a king raised to the diadem.*

*The people are the root, and the king is the tree, that grows
 from it; And the tree, O my son, derives its strength from the root*.*

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